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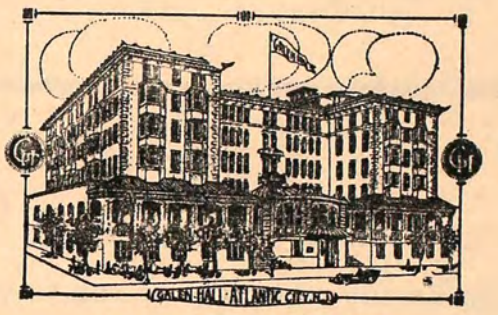

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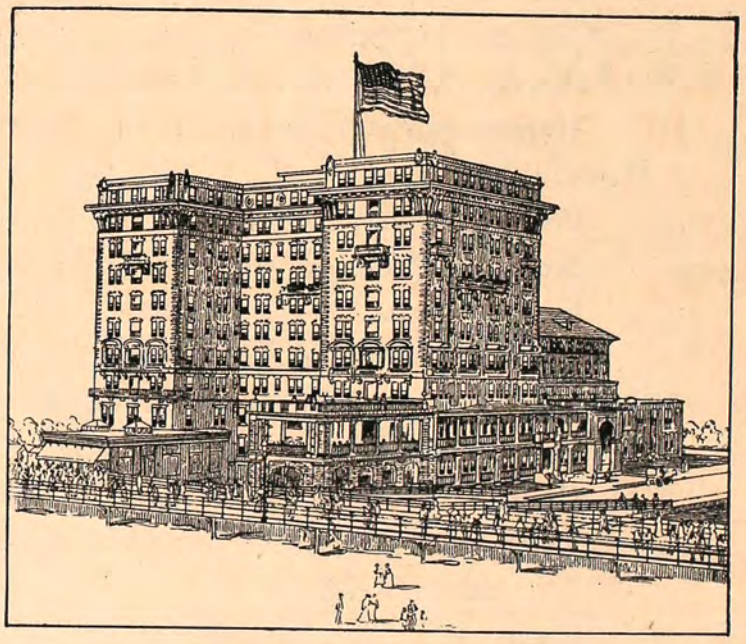

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. NO. 2 PHILADELPHIA, NOVEMBER, 1917 15 cents a copy $1.00 a year

The Bishop's Address to the Convention of the Brotherhood of St. Andrew*

We who are to speak to you this afternoon are to have a comparatively easy time. At least we are to be spared the usual difficulty and chief labor of Convention speakers. For we are to play the part of engineers rather than of firemen.

Firemen and Engineers

The fireman is occupied with shoveling coal, keeping the fire hot, getting up steam. It is a very necessary occupation. It must come first. Nothing can be done without it. The engineer sits idle till the gauge shows steam enough on hand. Most of your speakers have had the *fireman's* work to do. They have spoken to get your steam up. Indeed, that is the essential aim of your Convention: to produce, gather up and store away a great amount of spiritual energy, which may keep the various engines running through the days to come, pushing, pulling, lifting, on their home tracks, in their home yards.

But our work this afternoon is the work of engineers, who have received the signal that the pressure is on and the track clear. All we have to do is to throw the throttle open. You will do the rest. Our subject is your subject. We speak *for* you, rather than *to* you.

"Our Country:" In these great days one has but to say the words and instantly one feels the pressure of the steam. *"Our Country:"* Keep still for just a minute and you will hear the surplus steam escaping!

Love of Country

Now this is recent; it is new; it has happened overnight. Rub your eyes and look back a little way, say, a year ago. What did the words use to mean *then,* to men like us, to us ourselves? The old ideas will come back easily enough. Let them come back just for a moment: not, please God, to find lodgment again with us, but just long enough for us to note how far we have moved from them and passed beyond them.

As It Was a Year Ago

"Our country: yes, it's a great country; it's God's country; it's the greatest country on earth; rich and resourceful beyond words; nothing like it anywhere; wonderful prosperity; endless opportunity; room for everybody; a chance for everybody."

So it used to run, with the *politician,* who found his love of country a very profitable business for himself and friends, for whom "public office was a family snap," and whose "family" was very large, constantly increasing, and very grateful. So with the *men of business and commerce,* the great captains of industry and finance, whose genius was given to the exploitation of the country's resources, and who found it immensely lucrative to be Americans. So was it with the *laborers,* and *immigrants* and *socialists.* They made their pleas for justice and equality of opportunity and their pleas were largely justified by the grinding iniquity of our industrial machine. But their pleas were at bottom claims for their fair share of the profits, not for their due share of helpfulness and service. The watchword that went ringing round among our "patriots" was "Our country for us;" not, "We for our country."

That was a year ago. But it is so no longer. A different sound is in our ears. A different claim is put forth by our citizens. In every place, among all classes, men are crying out, *not* "Show me how I can make profit of my country;" *but* "Show me how I can serve my country."

As It Is Now

The most impressive proof of it, among many lesser proofs, is the fact that half a million, presently to be a million, of our dear young men have irrevocably pledged their lives that America shall live. I know some cal them *conscripts.* Well, let those wh

The Men in Camp

*Delivered at the Mass Meeting in the Metropolitan Opera House, Philadelphia, on Sunday, October 14, 1917.

please call them so. To me, these young men of ours seem free and free-hearted *converts* and *crusaders:* converts to the cause of Christ's religion, and crusaders for His Kingdom.

They tell us distressing stories of the camps and cantonments; they say things are very black and our boys are very bad. I wonder whether it is true. I wonder whether the morality of the cantonments is really lower than the morality of our cities, our towns, our villages. One who has known the soldiers in this war; known them from the inside, not from the outside; who enlisted with them, trained with them, fought alongside of them and died with them; wrote before he died that he had found three things and three things only which could keep men moral *anywhere,* under *any* circumstances—devotion to a high cause, love of a good woman, and, best and most surely of all, love of God. He added that he had found these things more operative among soldiers on service than among civilians. For myself, I would far rather take my chances of salvation with these boys of ours, just as they are, than with those who, safe behind the lines, call their work evil and their characters immoral. Of course, they need our help. They need it instantly and generously, and they shall have it. But they need help not because they are so *bad,* but because they are so *good;* because they have not shrunk from the supreme test of love; because they are preparing and prepared to lay down their lives for their friends.

That is the best proof. It is perfectly convincing. The gauge is rising—the pressure is increasing.

And it is bringing to all of us two great and blessed gifts. First, the gift of *vision.* We are seeing things in truer outline, in truer colors. We had lost sight of black and white. Everything seemed smeared over with a dull and dreary gray. Now we know better. We are recovering our standards of right and wrong, of truth and falsehood. We are seeing visions everywhere, on every level, in every corner. Our new birth of patriotism gives a new outlook on all our concerns. For instance, the shame and corruption of city politics; the outrage of that form and type of government of which the only marked characteristic seems to be a ready willingness on the part of our officials to carry their sordid quarrels over the spoils of office even to the point of murder. We were ready to put up with it as long as it meant only a threat against our pocketbooks; we thought it might cost us more in the long run to put it down than to endure it; but now we see it to be *unworthy of America,* an insult to our country and our heritage. That will make all the difference. We shall get together and work together and blot out the disgrace. At last we have a motive sufficient for the work—a vision calling to the task.

Vision

Secondly, the gift of *determination.* That always follows with true men who have had visions. They translate their visions into realities. They see them through. They put them over. So Abraham Lincoln, some sixty years ago, told the premature and timid pacifists (for there were some such then as now): "We have undertaken this war for a high and righteous end; we shall make peace when, and not before, that end has been secured." So Woodrow Wilson, in these days, has said in practically the same words: "We have entered *this* war for a high and holy purpose; we will make peace when, and not before, that purpose is accomplished." And he has the people with him. That is our mood. We are seeing visions to some purpose. We mean to make them good.

Determination

So we are ready for the engineers who shall apply the power to the wheels and make them move. We are waiting to be called, waiting with clear vision, and strong determination, waiting to bring all we have and all we are to our country's service.

New Churches

Our religious activities at home must not be overlooked during the war, and although we will be called upon to give largely for the promotion of religious work in the Army and Navy, it is exceedingly important that we do not forget our duties and responsibilities in our own Diocese.

Over a year ago our Diocese decided to build St. George's Church and to give considerable aid in the project of building the Church of the Epiphany, Sherwood. Unfortunately, all the money was not pledged when war was declared, but the contracts were made and builders are at work and the bills must be paid.

It is hardly necessary to refer to the great work that has been done in both these districts. When the Rev. William Newman Parker took charge of Epiphany, Sherwood, there were forty-three communicants and a Sunday-school of about twenty-five. Today there are about six hundred registered communicants and over five hundred in the Sunday-school.

The contract for the new church amounted to over $95,000, of which the Diocese pledged to raise $40,000. Of this amount only one-half has been raised and the other $20,000 is sorely needed.

It should be an incentive to the generous people of our Diocese to give liberally for this purpose, when it is stated that the congregation has given within about $2,000 of the amount given by all contributors in the Diocese, outside of the parish.

St. George's is in the Richmond District and one of the flourishing missions in that section of the city. Some idea of the great work done by Mr. Arkin may be gathered from the fact that in the last five years he has baptized over four hundred and presented for confirmation nearly two hundred and fifty. In addition to this, at the present time his Sunday-school numbers five hundred and sixty-two, not including one hundred in the Home Department and the Babies' Branch.

The neighborhood is one which is not friendly to the Church, and the rector has had to overcome a great deal of prejudice; that he has been successful in this, can be seen from the remarkable record of his work and the fact that about eighty per cent of those confirmed were not brought up in the Church. The members of the church are all wage-earners and cannot contribute to the building fund or carry a mortgage, but they are doing their utmost to support the church and to help in the work of St. George's Mission, Venango, where there is a daily Kindergarten of over fifty children, a Sunday-school of almost two hundred and fifty and over one hundred and twenty-five communicants.

The contract for St. George's was $63,255 and of this about $30,000 has been raised. There still remains the sum of over $30,000, which is needed to pay the contractor.

Both these churches are now under roof and will be finished in the near future.

The contracts were made in good faith on behalf of the Diocese, and we earnestly appeal to our people to give generously, so that both churches may be paid for in full.

In spite of the increased taxes and the great sacrifices of the people, our brethren in the Church of England have given more to missionary work during the war than any previous time in their history. Surely, in this great Diocese of Pennsylvania, we can follow their good example.

Thomas J. Garland

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Soldiers' Recreations

When Bishop Lawrence, at one of the Brotherhood of St. Andrew public meetings, said that in all its arrangements for the military forces the Government was proceeding on the theory that when a man became a soldier or sailor he still remained a *man,* and could best do his work if all the conditions of his life were as nearly normal as possible, he furnished the answer to the question as to what should be sent to soldiers and sailors for their recreation and comfort. The things to send are the things that will help each one live his normal life.

The New Army

The American Army and Navy are no longer made up of men who are more or less alike for the reason that they enlisted because that kind of life appealed to them. The call of duty and the operation of the Selective Service law have brought to the colors men from all possible walks of life, and of the greatest variety of temperaments and tastes. The authorities do not intend that any of them shall be dragged down to a lower moral plane than that on which they lived before they entered the service. They have repudiated the theory that when a man becomes a soldier it is appropriate for him to gamble and drink and become unfaithful to home ideals. They are taking the ground that men who have been decent, Christian, clean-living, industrious sons, brothers, sweethearts and husbands, ought to continue to be such after they get into the service, and return as such, when the war is over, should they be spared.

The New Soldier

Choosing Recreations

And the authorities recognize that recreation is absolutely necessary, even under the most intensive training. For the men must have something to take their minds off the day's work, when it is over; or, from too continuous thinking about bullets and bayonets they will get to thinking of the possibility being injured themselves, and will become morose and useless as soldiers. But in the matter of recreation they should, as far as possible, have the same freedom men in civil life have, of *choosing* their recreations, and there should always be opportunities for them to find recreation in ways that do not lower them in their self-respect. Through gifts from home, through work of the Y. M. C. A., and that of the various chaplains and their assistants, a large variety of recreations should be provided.

Respect the Soldier

But nothing should be sent to the men which could not possibly be of any use, and which is likely to encourage habits which ought to be discouraged. The theory that the soldier likes only the things he ought not to like is vicious in proportion as it is widespread. Moreover, it is a gross libel on the character of multitudes of men in the service. The foolish women in Philadelphia who packed dice in pipes and sent them to soldiers they did not know in far-away France did not realize that some of those who receive them will feel insulted at the assumption that they could have any use for such things. And if they don't feel insulted it is all the worse. Christian people should set themselves firmly against the idea that because soldiers are going away, perhaps never to return, they should be indulged in every wish. On the contrary, just because of the uncertainty of their future every effort should be made to help them so to live that they may be prepared to meet their Maker, if they fall, and their mothers, if they return.

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How About Christmas Presents?

As Christians and patriotic citizens, facing unprecedented conditions, it is none too soon for us to consider what we ought to do about Christmas presents this year. The conditions which confront us are serious shortages of fuel, and other necessary supplies, unprecedented wages, and high prices for everything. High wages are largely the result of competition between employers, and between employers and the Gov-

ernment for all kinds of labor. The demand for labor is greater than the supply, due largely to the number of men who have gone into military service, or into industries devoted to military purposes. High wages result in higher prices for everything that is made, and, by drawing men away from the country to the towns and cities, bring about reduced production and increased prices for food products. This increases the cost of living and results in demands for even higher wages.

Trying To Do Too Much

The root difficulty is that the country is trying to put through more work than there is labor to do it with. And there is no possible solution of the problem but in reducing, for the time being, the amount of work which we, as a people, are attempting to do. As President Wilson has said, this war is being fought, not by armies, but by nations and peoples. Bishop Lawrence said that as we expect the soldier to concentrate all his mind and energies upon the task of winning the war, we also should concentrate upon that task.

Curtail Luxuries

The industries that ought to be stopped, or greatly curtailed in order that the capital, buildings, land, fuel, and men and women employed in them, might be released for more necessary undertakings, are all those that produce luxuries. The theory that people who could afford to do so ought to keep up all their former habits and pleasures and spend money freely for luxuries, which the newspapers were all urging upon the public a few months ago, always was rank economic heresy, and was also almost treason, for the results of its being universally adopted would have involved us in even worse difficulties than those we now face, and thus would have given aid and comfort to the enemy.

Burdening Posterity

Those who buy luxuries, and thus encourage their production and sale, are competing with the Government, and increasing the national debt, for the materials and labor that go into the manufacture of luxuries could be used by the Government and by the legitimate and necessary industries of the country, and thus reduce the costs of production. And the results of the high prices which the Government is paying for all labor and supplies are more serious than we realize, for those unnecessarily high prices mean more taxation for ourselves, and a greater burden upon those who come after us, for these wages and prices are being paid with borrowed money, which must some day be repaid. As the great majority of Christmas presents are in the nature of luxuries it is an unpatriotic act to buy them at this time, whether one can afford to do so or not, for it hinders our war preparations, it prolongs the war, it increases the burden upon posterity.

Besides, the giving of Christmas presents is, in most cases, of little spiritual value, for the giving is largely reciprocal; we give to those who we think, or who we are afraid, will give to us. Christ bade us do good to those who could not possibly make us any return.

To Whom To Give

It would be both a patriotic and a Christian thing for people to forego all presents to adults this Christmas, and use the money thus saved for the benefit of one or more of the regular charities, whose needs are in great danger of being overlooked in these exciting times. The Pennsylvania Committee of Public Safety has issued a pamphlet, calling attention to the great importance of continuing to support all established and useful charities. Their work, and the need for it, is as large as ever, but their expenses have increased enormously. One hospital in Philadelphia has had to pay $3,000 more for its coal alone than it paid last year!

A Christ's Christmas

It would be an almost literal obedience to Christ's injunction to call the poor, the lame and the blind to our feasts if we should resolve to spend our Christmas present money in helping to support the charities we know of. However in accord with the spirit of the festival the giving of presents at Christmas time may be under normal conditions it is certainly not so now, and to make the Nativity of Christ an occasion for doing what is neither Christian nor patriotic is a very poor way of keeping the anniversary. Give your friends and relatives cards, and make valuable gifts to those persons and institutions that actually need them. And incidentally you will have much time and energy saved from shopping, which you can devote to Red Cross and Church work.

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The Sunday-School Parade

In connection with the Sunday-school Parade in Philadelphia on September 29th, the following letter was received from the Governor of Pennsylvania:

COMMONWEALTH OF PENNSYLVANIA
EXECUTIVE CHAMBER

Harrisburg, Oct. 4, 1917.

REV. FRANCIS M. WETHERILL,
Second above Market Street.

My dear Mr. Wetherill:—I wish to express my very great pleasure at the success attending the great Sunday-school Rally in Philadelphia Saturday last. I saw part of this demonstration, and have been fully advised of its scope and dignified management. The parade at this time of our Sunday-school Army is most fitting and significant. It must be borne in mind that in war times it is vitally necessary to keep the spiritual forces of a people in the highest stage of development. We may unmake or transform all our material resources and survive the shock if our spiritual ideals are conserved. The future of this Republic will be determined not by its armies, but by its teachers—the minister in the pulpit, the teacher in the school, the mother in the home. If our brave young men go out to give their lives for the Republic, it is surely our

solemn duty at home to see to it that the Republic they die for shall live in their successors.

Mighty, therefore, should be the spiritual forces of the Republic, and most potent of all these sacred influences that make up our National ideals are the religious principles inculcated in the home, the school and the Church. Let there be not a lessening but a quickening of the spirit for a holy people humbly following the Lord, our King.

Very truly yours,
MARTIN G. BRUMBAUGH.

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The Convention of the Brotherhood of St. Andrew

The outstanding feature of Church life here the past month was beyond doubt the 32nd annual national Convention of the Brotherhood of St. Andrew, October 10th to the 14th inclusive. Ever since a year ago at Cleveland the honor was done us of designating Philadelphia as the meeting place of the 1917 Convention, an enthusiastic and active local committee had been busily at work in co-operation with the Brotherhood officials in preparation. It can be said without any exaggeration that their efforts have been crowned with success. Even the handicap of the war, with many of the most active and prominent of the Brotherhood men "under arms," proved by no means so serious as had been feared, though of course it meant the enforced absence of many familiar faces.

We have no official figures as to previous conventions for comparison, but those in a position to judge pronounce the attendance this year (all things considered) most exceptional. There were officially registered as delegates, 1,420: from outside the Diocese, 558; from the Diocese, 862. In addition it may be said that there were many more *in regular attendance* who did not register. The number of clerical visitors was unusually large. Their presence was peculiarly gratifying to the officials of the Brotherhood as indicating an increased interest in the possibilities of the organization in the parochial life.

On Wednesday (the day preceding the formal opening of the Convention), while the Council in all-day session was busily at work at the headquarters, several hundred of the visitors were taken in automobiles by the local committee on a most delightful excursion to Valley Forge, where, under the direction of Dean Burk, the accomplishments of our Church at this "Shrine of the Nation" were shown.

The Churchmen's Dinner in the Academy of Music, the night preceding the opening of the Convention, was, on the whole, a great success, although for a number (which we hope and believe was but a small part of the whole) it was a near-tragedy! For those unfortunates the dinner was a feast of reason and a flow of soul, grapefruit and coffee! They had the beginning and the end of it, but the intermediate courses were camouflaged. Of course, the expense and difficulty of serving a dinner to eleven hundred persons anywhere is very great, and especially so in a place like the Academy, but the caterer must have made a serious error in his calculations. The chairman of the committee collected all the hungry brethren he could find and satisfied their wants at the City Club, but no doubt he missed some. The good humor of the hungry ones was most commendable. One man who received only sweet potatoes solaced himself with the patriotic sentiment: "Economize, and win the War." Another man carefully wrapped up his dinner—one lump of sugar—to take home as a souvenir, saying it had cost him $1.50! But by the authority of the saying, "The exceptions prove the rule," these instances prove that the dinner was a great success. Even if all had fared badly the gathering together of so many men, and the addresses they heard from the Governor of South Carolina and the Bishop of Tennessee abundantly justified all the trouble and expenses involved.

Bishop Gailor is always suggestive and helpful. One of the striking things he said was that when St. Paul said that the whole creation was waiting "for the manifestation of the sons of God" he meant that it was waiting until the sons of God realize that they *are* the sons of God, and because they are sons of God must be men, in the fullest sense. All a man's highest aspirations are but the Christ in him, clamoring for recognition, clamoring for release; and the great question in a man's life is whether the Christ within him shall be bound and fettered, and crucified, or set free to do His work.

Governor Manning quoted President Wilson's words: "No man ever came to the end of his life, with a little time and calm to look back upon it, who did not feel that what he had done unselfishly for others, alone could satisfy him in the retrospect, and make him feel he had played the man." When the audience broke into applause at the Governor's statement that he had five sons in the service of their country he immediately remarked, "I hope you are applauding them, not me."

The half-hour devotional meetings each morning, conducted by Bishop Lloyd, were one of the most helpful features of the Convention. Whatever Bishop Lloyd does is done intensively; he gets more thought into fewer words than any speaker we have heard for some time. And the thoughts are helpful, fruitful ones. Speaking on the general subject of Christian usefulness, the theme of the whole Convention, he said that Christian usefulness could only be defined in terms of service. There is no such thing as living a human life altogether for ourselves. True human energy can never stop at expending itself for the benefit of the individual exerting it. Quoting St. James' words, "Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts," he explained that the last word was used in its old sense, and that the trouble with the prayers that St. James calls useless is not be-

cause of their springing from evil desires, but because they are petitions for things that end with ourselves.

He protested against speaking of Christian duties as "obligations." They should rather be regarded as privileges, chances to show the world what is the atmosphere of the Christian man; that it is possible to take one's part in the world's work and not grind the face of our brother man; to work diligently for our share, but also to see that everyone else gets his share; to endeavor to eliminate from human society the abominations that keep it pagan; to meet all the untoward happenings and unexpected difficulties of life with a smile, that men may recognize that we are followers of Him who said, "My yoke is easy, and My burden is light." Organization means every man knowing his job, and doing it. When a man belongs to an organization his integrity is involved in doing that which he is given to do. Christ does not call individuals to Himself, but has founded a body, and Baptizes men into it. Our courage, etc., therefore, is the courage of the whole body. And he spoke of a man apparently all alone in the center of China, preaching the Gospel, and yet who was not alone at all, for all the faith and strength of the whole Church is with him.

Dr. William C. Sturgis, Educational Secretary of the Board of Missions, spoke with great earnestness on the subject of gaining power in Prayer, quoting Scripture extensively and effectively. Prayer requires a conscience void of offense: "If I regard iniquity in my heart, the Lord will not hear me." It must spring from an intense desire for that which is prayed for: "They that hunger and thirst after righteousness shall be filled." It must be for things which are according to God's Will, and it will be if we are bent on doing that Will. Speaking of that intense concentration in Prayer which characterized Christ's stay in the wilderness, so that He was unconscious of physical conditions, he suggested that we test our power of concentration in praying by seeing how far we can go in Morning Prayer or in the Holy Communion without entertaining one wandering thought. How many people are able to remember the Collect of the last Sunday? Yet that prayer was given us to concentrate upon for a whole week. He said that we should remember that while there are many avocations, there is but one profession: "Baptism doth represent unto us our profession."

At the Public Meeting on Thursday evening Bishop Lawrence, as one of the War Commission of the Church, had much to say on Christian patriotism and on our responsibility for the spiritual welfare of the men under arms. He said that patriotism was not peculiar to Christianity, but that Christian patriotism ought to have an atmosphere about it that is different from any other. The War is the opportunity for the Church to prove its patriotism, which ought to be particularly intense, for we are followers of Him who gave His life for His brethren. He gave us the comfortable assurance that the heart of the Secretary of War is tender, and that the Government is proceeding on the theory that the man who becomes a soldier or a sailor still remains a man, and can do his best work if permitted to continue to live his normal life, and for that reason the Government is planning to give the men the spiritual and recreational opportunities they need in order that their life may be as normal as possible. But in regard to Chaplains the hands of the Secretary are tied, at present, for under the law there can only be one Chaplain to a regiment, and a regiment is now composed of thirty-six hundred men. It is hoped that the law will be changed to provide a Chaplain for every 1,200 men, but in any case it will be necessary for the Church to provide a large number of voluntary Chaplains, that is, clergymen who are supported by the Church rather than by the Government.

The program of the Convention was one of unvarying interest; indeed, one of the speakers, Dr. Hester, of Brooklyn, a man of large experience in similar gatherings, described it as "by far the best program for such a gathering as this which I have ever seen." It was inspirational and helpful and all the appointed speakers "rose to the occasion." A full and complete account of the proceedings will be found in the forthcoming issue of *Saint Andrew's Cross,* to which we must refer our readers. The stenographic report of the many eloquent and helpful addresses may be read with profit.

In a rapid summary such as ours we can do little more than refer to such additional features as the suggestive and instructive papers read by the boys on Friday afternoon—that splendid and searching appeal by Dr. Phillips with its clarion call to service in the ministry, together with its complement on Saturday afternoon in Dr. Freeman's fervid challenge to the laymen for enlistment under the banner of the Cross. Nor would we forget the many inspiring messages given by one and another gifted speaker at the several evening meetings, on the success of which gatherings as to attendance and evident general interest the committee may deservedly be congratulated.

The Convention, as designed, reached its climax on Sunday. In the early morning hours Holy Trinity was thronged with those who had come to make their corporate communion. No service at these conventions, unless it be the farewell service at night, equals this in impressiveness and significance. Then later the message of the Brotherhood was carried widespread here and there to the parishes of the Diocese by some 200 of the visiting clergy. And then, in the afternoon, there was that wonderful meeting in the Opera House, which was packed to the doors. In the history of the Brotherhood there have been few occasions to compare with it in attendance. And with the evening service at Holy Trinity, after the dramatic and eloquent address of Dr. Stires and the affectionate farewell from the President, the 32nd Convention of the Brotherhood passed into history as its members dispersed to their

homes to take up again, as we believe with renewed zeal, their work for Christ and His Church.

Little business is transacted at these conventions; their object is inspirational rather than legislative. A few necessary matters of organization were, however, attended to. Our Diocese is to be congratulated that two of our honored sons are again chosen to the chief official positions—Mr. Bonsall, as President, and Mr. Edmonds, as General Secretary; also, upon the fact that our own city is to continue as headquarters. In the program of achievement for the coming months the new call for service made by the War was recognized and the Brotherhood is already at work upon an effective co-operation with our National War Commission in religious work at the various Training Camps and Cantonments. Several of the foremost workers in the Brotherhood, under the efficient leadership of Mr. Finnie, have volunteered for this service. An encouraging fact is that the Brotherhood, with farsighted vision, has pledged itself for the extension of the work among the Juniors, and the employment of an additional Field Secretary, exclusively for this department, is at once contemplated. One hears, with mingled regret and satisfaction, that Mr. Edmonds purposes, after the holidays, to spend three months at least in religious work "at the Front." *"Mobilize* and *evangelize,"* as Dr. Freeman so succinctly put it; with "a *wide look,* which will include the whole world, and *a far look,* which will take in the possibilities of the morrow as well as the pressure of today," to quote Dr. Mott, are to be the mottoes of the Brotherhood for this year of grace and opportunity. And every rightminded man and woman will bid the brothers Godspeed in their great adventure.

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Meeting of the Synod of the Province of Washington

An important event in the life of the Church is to take place in Philadelphia during November, namely, the Synod of the Province of Washington, from Tuesday, November 20, to Thursday, November 22, inclusive.

The various dioceses have been arranged into eight groups called Provinces. That to which we belong is the third and has adopted for its name Washington. Our Province comprises the five dioceses of this Commonwealth (Pennsylvania, Harrisburg, Bethlehem, Erie and Pittsburgh); that of Delaware, the three in Maryland (Maryland, Easton and Washington); the two in Virginia (Virginia and South Virginia) and West Virginia, twelve in all; reaching from New York to North Carolina, and embracing an area of some 126,000 square miles, with a population of over 14,000,000. "Every nation under heaven" may be said to be included, it being a fact that the Bible in over one hundred languages and dialects is used within the limits of this Province.

"Synod" is the name given to the business meeting of those who represent their respective Dioceses, which includes "all the Bishops residing within the bounds of the Province having seats in the House of Bishops of the General Convention, together with four Clerical Deputies and four Lay Deputies from each Diocese within the Province, to be elected by the Convention or Council of each Diocese, respectively, and to hold office until their successors are elected."

Our Church numbers in the Province—statistics gathered from the L. C. Annual, 1916—Bishops, 16; Clergy, 1,103; Parishes and Missions, 1,527; Communicants, 219,698; Enrolled in Sunday-schools (of whom 12,936 are teachers and officers), 131,222.

Within the area of this Province are the three Theological Seminaries, Philadelphia, Alexandria, and Bishop Payne.

The contributions for Domestic and Foreign Missions (counting on the apportionment) were $347,830.16, of which the Lenten Offering from the Sunday-schools totalled $65,198.43.

The (elected) President of the Province is the Bishop of Maryland, Dr. Murray, and the Provincial Secretary is the Rev. W. C. Hicks. The Province is represented on the Board of Missions by a bishop, presbyter and layman—one of each order.

The representatives of the Diocese of Pennsylvania besides the Bishops are Rev. George G. Bartlett, Rev. Llewellyn N. Caley, Rev. J. De Wolf Perry, D.D., and Rev. J. Thompson Cole, Mr. Henry H. Bonnell, Mr. George R. Bower, Mr. W. W. Frazier, Jr., and Dr. J. Nicholas Mitchell.

The Synod, save indirectly, has no legislative powers and meets for *consultative* and *informing* reasons only. Its conclusions are in the nature of recommendations to the various dioceses. Its sessions concern themselves chiefly with the three main Themes, Missions, Religious Education, Social Service.

Representing as it does approximately one-fifth of the clientage of our Church in the United States, the meeting of the Synod of Washington is by no means an unimportant council of the Church.

In connection with the Synod three Mass Meetings will be held in the evenings at Holy Trinity Church, to which all Church people are most cordially invited. That on Tuesday evening will deal with the subject of Missions, that on Wednesday evening with Religious Education, and that on Thursday evening with Social Service. We append a tentative program of the proceedings of the Synod.

The delegates of the Woman's Auxiliary, Girls' Friendly Society, and other Church organizations affiliated with the Province are invited to seats in the Synod, if there is sufficient accommodation, but no voice.

Preliminary Program for the Third Synod of the Province of Washington

MONDAY, NOVEMBER 19

On Monday evening, November 19th, in place of the usual reception, the members of the Synod and the delegates of all Church Societies officially attending the Synod, will meet at the residence of the Bishop of Pennsylvania, from 9 to 11 o'clock.

At the request of the Committee on Proceedings there will be devotional addresses by the Bishop and the Suffragan Bishop of Pennsylvania, followed by a social hour.

TUESDAY, NOVEMBER 20

In St. James's Church

9.30 A. M. Holy Communion.
Celebrant, the Bishop of Maryland.
Preacher, the Bishop of Pittsburgh.

In Holy Trinity Parish House

11.00-1.00. Business Session.
Call to Order.
Address of Welcome by the Bishop of Pennsylvania.
Roll Call of Bishops and Delegates.
Organization and Election of the Secretary of the Synod.
President's Address.
Report of the Provincial Secretary.
Report of the Provincial Treasurer.
Appointment of committees.

12.00 M. Noonday Prayer.

1.00 P. M. Luncheon.

2.30 P. M. Report of the Standing Committee on Missions and Auxiliary Organizations.

2.45 P. M. Missionary Conference.

4.50 P. M. Report of Nominating Committee.

5.00 P. M. Recess for Separate Conference of Standing Committee on Missions, Commission Religious Education, Commission on Social Service, etc.

In Holy Trinity Church

8.30 to 10.00 P. M. Public Meeting—Missions.
The Rt. Rev. Wm. Cabell Brown, D.D., Chairman of the Standing Committee on Missions, will preside.
Three addresses (20 minutes each). One of these to be devoted to Mission Study Classes.

WEDNESDAY, NOVEMBER 21

In St. James's Church

7.30 A. M. Holy Communion.
Celebrant, the Bishop of Pennsylvania.

In Holy Trinity Parish House

9.30 A. M. Prayer.
Business Session.
Elections:
Of Standing Committee on Missions.
Commission on Religious Education.
Commission on Social Service.
Of Members of the General Board of Missions.
Other elections.
Reports of Committees.
Missionary Addresses.
Miscellaneous Business.

12.00 M. Noonday Prayer.

1.00 P. M. Luncheon.

2.30 P. M. The Religious Education Program of the Church.
Rev. Wm. E. Gardner, General Secretary of the G. B. R. E.
Report of the Provincial Commission on Religious Education, with recommendations and resolutions, the Rev. H. W. Diller, Executive Officer.
Report of the Provincial Examining Chaplains' Conference on their Syllabus of Studies and Examinations, the Rev. Canon W. L. DeVries, Ph.D., Chairman.

5.00 P. M. Recess for Separate Conferences of Various committees.

In Holy Trinity Church

8.30 P. M. Public Meeting—Religious Education.
The Work of Religious Education in This Province, the Rev. Dr. Mitman, Field Secretary.
The Claims of the Provincial Commission to the Support of the Church for Its Work, the Rev. N. W. Diller, Executive Officer.

THURSDAY, NOVEMBER 22

In St. James's Church

7.30 A. M. Holy Communion.
Celebrant, the Suffragan Bishop of Pennsylvania.

In Holy Trinity Parish House

9.30 A. M. Prayer.
Business Session.
Report of the Secretary of the Provincial Commission on Social Service, the Rev. Edwin S. Lane.
The Function of the Provincial Board; its correlation with the General Board, and with the Diocesan Boards, H. D. W. English.
The Need for a Provincial Secretary for the Board of Social Service in the Provinces of Washington.
Resolutions.

11.00-1.00. Joint Session of the Synod and the Church Societies officially represented at the Synod.
Brotherhood of St. Andrew.
Women's Auxiliary.
Daughters of the King.
Girl's Friendly Society.
Church Periodical Club.

12.00 M. Noonday Prayer.

1.00 P. M. Luncheon.

2.30 P. M. Reports.
Unfinished Business.
Resolutions.

5.00 P. M. Communications from:
The President.
The Provincial Secretary.
Chairmen.
Other communications.

5.30 P. M. Recess.

In Holy Trinity Church

8.30-10.00 P. M. Public Meeting, Social Service.
The Rt. Rev. James H. Darlington, D.D., Chairman of the Provincial Commission on Social Service, presiding.
Three 20-minute addresses, one of which will be in the interest of the Girls' Friendly Society.

Women's Program of the Third Session of the Provincial Synod of Washington

TUESDAY, NOVEMBER 20

In St. James's Church, Twenty-second and Walnut Streets

9.30 A. M. Holy Communion, with special thought of Unity. "That they all may be one."
Celebrant, the Bishop of Maryland.
Preacher, the Bishop of Pittsburgh.

All the women attending the Synod are urged to be present at this service.

Trinity Memorial Chapel, Twenty-second and Spruce Streets

11.00-1.00. Organization Meeting of the Woman's Auxiliary.

Note.—Immediately on arrival all women visitors, as well as delegates of all organizations, will please register and get badges and lunch tickets at Bureau of Information in Trinity Memorial Guild House, Spruce above Twenty-second Street.

11.00-1.00. Devotional and Business Meeting of the Daughters of the King (place to be announced).

Rittenhouse Hotel, Twenty-second and Chestnut Streets

1.00 P. M. Luncheon. Tickets to be obtained at Bureau of Information in Trinity Memorial Guild House, when registering.

Holy Trinity Parish House, Twentieth Street below Walnut Street

2.30 P. M. Synod. Report of the Standing Committee on Missions and Auxiliary Organizations.

2.45 P. M. Missionary Conference. The Church and the War.

4.00 P. M. Educational Room, Church House, Twelfth and Walnut Streets.
Educational Secretaries of Province are asked to meet Dr. W. C. Sturgis.
Trip in motors to St. Martha's House, Eighth and Snyder Avenue.

5.00 P. M. Tea at Deaconess House, 708 Spruce Street.
Hostess, Miss Coles.

5.00 P. M. Tea at Holy Trinity Parish House, Twenty-second and Walnut Streets.

Holy Trinity Church, Nineteenth and Walnut Streets

8.15-9.45 P. M. Public Meeting. Missions.

WEDNESDAY, NOVEMBER 21

St. James's Church, Twenty-second and Walnut Streets

7.30 A. M. Holy Communion. Our Government: that the President and all in authority may be given wisdom and steadfastness.
Celebrant, the Bishop of Pennsylvania.

All women delegates especially requested to take part in this service.

Trinity Memorial Chapel Guild House, Spruce above Twenty-second Street

9.00-10.15. Study Classes.

SENIOR COURSE

1. Hand Book of the Woman's Auxiliary. Leader, Miss Grace Lindley.
2. Gospel of the Kingdom. Leader, Miss Hart.

JUNIOR COURSE

3. Simon Peter: Rock. Leader, Mrs. Robins.
4. The Call of the King. Leader, Miss M. E. Evans.
5. Prayer. Leader, Miss A. E. Warren.
6. Teacher Training. Leader, Rev. Chas. H. Boynton.
7. Christian Nurture. Leader, Rev. Wm. E. Gardner.
8. Girls' Friendly. Leader, Deaconess Carroll.

Note.—These classes are for men as well as women, and those wishing to enroll will please notify Mrs. H. A. Pilsbry, Educational Room, Church House, Twelfth and Walnut Streets, before November 15, stating choice by number.

Trinity Memorial Chapel Sunday-school Room, Second Floor, Spruce and Twenty-second Streets

10.30 A. M. to 12.00 M. Diocesan Officers' Conference, Woman's Auxiliary. Miss Lindley presiding.
Topic: The Committee on Conference with the Board of Missions.

Trinity Memorial Guild House, Spruce above Twentieth Street

10.30 A. M. Girls' Friendly Conference.
Departments of G. F. S. work.

10.30 A. M.-1.00 P. M. Daughters of the King. Conference and Discussion.

Holy Trinity Parish House, Twentieth Street below Walnut Street

12.00 M.-1.00 P. M. Midday Prayer.
Missionary Addresses.

Rittenhouse, Twenty-second and Chestnut Streets

1.00 P. M. Luncheon.

Trinity Memorial Chapel Sunday-school Room, Second Floor

2.30 P. M. Business Session, Woman's Auxiliary.

4.00 P. M. Visit to G. F. S. Lodge, 2056 Catherine Street.

5.00. P. M. Tea at Holy Trinity Parish House, Twentieth below Walnut Street.

Holy Trinity Church, Nineteenth and Walnut Streets

8.15-9.15 P. M. Public Meeting. Religious Education.

THURSDAY, NOVEMBER 22

St. James's Church, Twenty-second and Walnut Streets

7.30 A. M. Holy Communion.
Celebrant, The Suffragan Bishop of Pennsylvania.
For our Forces: That as good soldiers of Jesus Christ they may endure.

Holy Trinity Memorial Guild House, Spruce above Twenty-second Street

9.00-10.15. Study Classes as on Wednesday.

Holy Trinity Parish House, Twentieth below Walnut Street

11 A. M.-1.00 P. M. Joint Session with Synod.
Five-minute official reports and five-minute discussion by the Brotherhood of St. Andrew.
Woman's Auxiliary—Mrs. Marcella C. Adams.
Junior Auxiliary—Rev. Wm. E. Gardner, Secretary, G. B. R. E.
Mission Study—Mrs. Pilsbry.
Church Periodical Club—Mrs. Heinigke, President.
Girls' Friendly Society—Miss Mary M. McGuire, General Secretary, G. F. S. A.
Work for Boys—Miss Lily Chiston.
Daughters of the King—Mrs. Adam Denmead, President.
St. Barnabas Guild for Nurses—Mrs. E. B. Leaf.

Rittenhouse, Twenty-second and Chestnut Streets

1.00 P. M. Luncheon.

Trinity Memorial Sunday-school Room, Second Floor, Spruce above Twenty-second Street

2.30 P. M. Business Session. Woman's Auxiliary.

Trinity Memorial Guild House, Spruce Street above Twenty-second Street

2.30-3.30. Sectional Conference of Church Periodical Club.
Correspondence Our Important Work. Mrs. Kempton, Pennsylvania.
The Missionary During the War. Mrs. Harvey, Pittsburgh.
Chaplain's Welfare. War Committee. Miss M. E. Thomas, Executive Secretary.
Open Question Box. Five minutes for each speaker and discussion.
Letters for Question Box may be sent to Mrs. Kempton, 2310 Sansom Street, Phila., Pa.

2.30-3.30. Conference of St. Barnabas Guild for Nurses.

4.00 P. M. Conference on Work among Boys.

4.00 P. M. Historic trip to St. Peter's, Christ Church, Gloria Dei.

5.00 P. M. Tea at Mrs. Markoe's, 1230 Locust Street.

5.00 P. M. Tea at Holy Trinity Parish House, Twentieth below Walnut Street.

Holy Trinity Church, Nineteenth and Walnut Streets

8.15-9.45 P. M. Public Meeting. Social Service.

Notice will be given each day of other Sectional Conferences.

Everyone is urged to arrive promptly at all classes and meetings, as the very short duration of the Synod makes any delay impossible.

A Nurse of the St. Barnabas Guild will be in attendance in the Rest Room in Trinity Memorial Guild House daily.

The Post Office, Telephone and Messenger Service, Registration and Bureau of Information will be open from 9.00 A. M. to 4.00 P. M. daily, Tuesday, Wednesday, and Thursday, at Trinity Memorial Guild House, Spruce above Twenty-second Street.

Will all those wishing to entertain guests or to offer use of motors during the Synod, please notify

MRS. GEORGE WOODWARD,
St. Martin's, Chestnut Hill,

before November 10.

The Committees for Women's Work in the Synod are in charge of the following Chairmen:

Bureau of Information—Miss Elizabeth Thompson, Wynnewood, Pa.

Hospitality—Mrs. George Woodward, St. Martin's, Chestnut Hill, Pa.

Educational Department and Exhibits—Miss Avery, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

Study Classes—Mrs. H. A. Pilsbry, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

General Programme—Mrs. Charles Biddle, Andalusia, Pa.

The following officers will be in charge of the work of the Organization:

Woman's Auxiliary, Provincial President—Mrs. M. C. Adams, 5836 Fifth Avenue, Pittsburgh, Pa.

Secretary-Treasurer—Mrs. J. Alison Scott, 2204 Pine Street, Philadelphia, Pa.

Junior Auxiliary—Miss Adele Bayard, 105 E. Johnson Street, Germantown, Philadelphia.

Girls' Friendly—Miss Mary Neilson, 5304 Knox Street, Germantown, Philadelphia.

Daughters of the King—Mrs. Charles Henry Arndt, 59 West Tulpehocken Street, Germantown, Philadelphia.

St. Barnabas Guild for Nurses—Mrs. E. B. Leaf, 2027 Walnut Street, Philadelphia.

Work among Boys—Miss Lily Cheston, Chestnut Hill, Philadelphia.

Church Periodical Club—Mrs. Kempton, 2210 Sansom Street, Philadelphia.

The Gospel of the Kingdom

Paper cover, 65 pages
Price 35 cents

AN OUTLINE FOR MISSIONARY STUDY OF THE BIBLE

By
PHILIP MERCER RHINELANDER
Bishop of Pennsylvania

THIS book is meant as a guide to the missionary interpretation of the Bible as a whole. It follows, in summary form, the development of the central theme in all the Bible books: namely, the calling and the sending of the chosen People of God to be the medium and instrument of the coming of the Kingdom of God, with its promise and gift of fellowship with Him in Jesus Christ.

Read what the Bishop says in his Preface:

This little book is put forth as a small step towards a great goal. The greatness of the goal will no doubt bring out with painful clearness the short-comings of the book. But it may also be its justification. For such a book, if rightly written, is much needed at this time.

The Bible, rightly understood, is throughout a book of mission. It is the record of the call and mission of the People of God. This is what gives the Bible its deep-lying unity and its chief significance. To read it in any other light is to mis-read it at every point.

On the other hand, our present missionary task, rightly considered, is simply to carry on towards its ordained goal the ancient and abiding mission of the same People of the same God, of which People we are the living representatives on earth. Not to be loyal to this ideal of our mission; not to understand it (and loyalty must be intelligent if it is to count for anything), is to be working at cross-purposes with God; to be building on the sand of human fancy and imagination.

It is only too evident that on both these points much modern Bible study and much modern missionary effort are quite off the track. Bible study as a whole needs to be set in a missionary context. Missionary work and study need to be closely linked, not to selected passages of Scripture, but to the living and continuous historical tradition of which the Bible is the record. This present volume is meant as a contribution to this end.

The book is an outline rather than a manual. As the basis of a course of study, it will be found advanced rather than elementary. It demands much of a teacher who would lead a class along its lines. Condensation has of course been necessary, and condensed statements are apt to lack both clearness and persuasiveness; to seem mechanical and arbitrary.

Still it is something to have the ground mapped even in outline. One can hope that bit by bit, as experience points the way, the lights and colors, the high points and the true perspectives, may be so clearly and vividly sketched in that he who runs may read.

The book has been written on the writer's sole responsibility. The Board of Missions, through its Educational Department, has authorized its publication and has recommended it for study, along with other courses. But the Board has not given, nor been asked to give, approval of the views expressed. It has, however, recognized the importance and timeliness of the subject. The writer on his side is glad to acknowledge the patience and courtesy which have been shown him.

To all new subscribers and to those who renew their subscriptions to THE CHURCH NEWS, this book will be furnished FREE

✠ In Memoriam ✠

D. Wilson Chambers

On the evening of Monday, July 23d, D. Wilson Chambers passed quietly out of this world into eternal life. Mr. Chambers was the oldest living vestryman of St. Matthias' Church, and one who had rendered long and devoted service. Until the time when he was stricken, about five years ago, he was most active in the affairs of St. Matthias'.

The rector, assisted by the Rev. Dr. Edwards, read the Burial Office on Wednesday, July 25th.

According to our available information, Mr. Chambers was elected a vestryman on April 26, 1886, and continued in that office until his decease. On the death of Henry S. Godshall, Mr. Chambers was elected accounting warden in 1893, and served for one year. He was a member of the Sunday-school Committee from 1887 to 1906, and was extremely active in this important work. He was elected lay delegate to the Diocesan Convention in 1888, and continued in that important position until 1904, in which year he was appointed on the Visiting Committee, remaining thereon until the present.

Our deepest sympathy goes out to his wife and family in their bereavement. May God comfort them.

Franklin Pierce Buckley

At a meeting of the vestry of the Church of the Resurrection, Philadelphia, on Wednesday, October 3d, the following resolution was adopted:

WHEREAS, It has pleased our Heavenly Father, in His wisdom, to remove from our midst our dear friend and associate, Franklin Pierce Buckley, be it

Resolved, That in the death of this noble character, our nation has lost a good citizen, our church one of its ablest, most generous, most progressive and strongest supporters, and we of the vestry a wise counsellor and co-worker. The severing of the tie deprives us of an inspiring and strengthening influence, which he forcefully exerted, and which will be appreciatingly and lovingly remembered, and which begets in us a sense of loss akin to that of his immediate family, to whom we tender our deepest sympathy, and hope that they will find comfort in the fact that his life was an honor to his family, his country and to his God, and that many have been inspired, helped and made better by his life here on earth.

Further Resolved, That a copy of this preamble and resolution be sent to his wife and children, and be spread on the minutes of the vestry and be published in the *Parish Recorder* and in THE CHURCH NEWS.

Emeline Willis Henderson

Entered into rest, August 20, 1917, Emeline Willis Henderson, a resident of the Leamy Home for about twelve years. Mrs. Henderson transferred her Church membership from St. James's, Twenty-second and Walnut Streets, to Grace Church, Mount Airy.

Always loyal to her Church, she loved all its services, and was interested in all its organizations. Cheerful, gentle and sympathetic in all her ways, her going has left a void in many hearts in the Home and at Grace Church. In the Woman's Auxiliary her presence will be sadly missed. Her funeral services were conducted by the Rev. Dr. Gardiner. The interment was in West Laurel Hill.

Helen L. Innes

On the 6th of August, the Feast of the Transfiguration, there entered into Paradise the soul of Helen L. Innes, founder of the Home of the Merciful Saviour for Crippled Children. This work of supreme faith stands as her memorial. Those to whom in the spirit and love of Jesus she has done good, rise up and call her blessed.

CONVOCATION OF NORTH PHILADELPHIA

The meeting of the Convocation of North Philadelphia held at St. Ambrose's Mission, Rev. John G. Currier, minister-in-charge, on Tuesday afternoon, October 9, was of peculiar interest, because for the first time the members of the Woman's Aid of the Convocation met with the men in their business session, being welcomed most cordially by Bishop Rhinelander and Dean Caley.

At the business session of the Convocation it was stated that the building of St. George's Church, Kensington, was greatly hindered by the difficulty in securing material; that a most hopeful work among the Poles in Richmond had been started at the Church of the Messiah, East Huntingdon Street, under the direction of the Rev. C. L. Fulforth; and that a lot at the corner of Ontario and Hope Streets had been secured by the Convocation for a parish house for St. Ambrose's.

At the close of the business session the members of the Woman's Aid and the Convocation sat down together to a fine supper, kindly provided and graciously served by the women of the parish. And in the evening an inspiring sermon was preached by Bishop Lloyd.

FIFTIETH ANNIVERSARY

During the month of October, some fifty years ago, there was much thought given to the suburban district around the little village of Hestonville, close to the Lancaster highway leading into the city. The rectors of St. Andrew's and St. Mary's were fully alive to Apostolic precept and were zealous to extend the Master's Kingdom to the little settlement, which is still called as they desired, St. James', Hestonville, Philadelphia. The Convocation of West Philadelphia honored the church with their presence at a supper, followed by a service on Tuesday evening, October 16, at 8 o'clock. The Rev. William W. Taylor, of Bridgeport, Penna., at one time rector of the parish, was the preacher, the Rev. S. L. Gilberson, as Dean of the Convocation, taking the service. The preacher dwelt specially on the ministry of co-operation as it was practiced in the Apostolic Church, which applied as strongly to the laity as the clergy. The offering was given to St. Titus' Font Fund, in which the Dean is interested. The present rector, W. H. Cavanagh, is now in his sixteenth year. Sunday, October 21, will be kept by the rector and the parish as a day of unusual significance to this part of the great city.

WOMAN'S AID CONVOCATION OF NORTH PHILADELPHIA

A Bazaar and Supper for the benefit of the Parish House Fund of St. Ambrose's Mission will be given Thursday, November 15th, from 2 until 10 P. M., at the Church of the Advocate, Eighteenth and Diamond Streets, under the auspices of the Woman's Aid, to the Convocation of North Philadelphia.

Admission tickets will be ten cents, and supper tickets (including admission), 50 cents. All parishes and missions in the convocation are asked for their interest and co-operation in this, the first piece of work undertaken by the recently organized Woman's Aid.

Under Miss Laura Bell, of St. Stephen's Church, the Aid now has sixty-eight members, representing twenty-four parishes, with a growing number of contributing members. It is earnestly hoped that not only the convocation but the Diocese will respond to this first joint effort made in behalf of a great need—the new Parish House, so necessary to the continued success of the work already being done at St. Ambrose's.

The Rev. Warren R. Yeakel has received a Fellowship in the General Theological Seminary and has entered into residence there. He will also assist in the Department of New Testament Greek as a tutor.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

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Material for THE CHURCH NEWS must reach the editor not later than the 15th of the month

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CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Confirmation Appointments for November and December

Below will be found a portion of the Schedule for Confirmation Appointments for 1917-1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

November 2. Friday

Evg. NORRISTOWN—*All Saints' Church*, The Bishop Suffragan

November 4. Twenty-second Sunday after Trinity

A. M. ROCKLEDGE—*Church of the Holy Nativity*...The Bishop
Evg. CHELTENHAM—*Trinity Church*.....The Bishop
A. M. CONSHOHOCKEN—*Calvary Church*, The Bishop Suffragan
Evg. GULPH MILLS—*Trinity Church*..The Bishop Suffragan

November 7. Wednesday

Evg. ROYERSFORD—*Epiphany Church*.....The Bishop

November 9. Friday

Evg. CRESCENTVILLE—*Trinity Church*, The Bishop Suffragan

November 11. Twenty-third Sunday after Trinity

A. M. BRIDGEPORT—*Christ Church*.....The Bishop
P. M. VALLEY FORGE—*Memorial Chapel*.....The Bishop
A. M. PHILADELPHIA—*St. Stephen's Church, Bridesburg*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Paul's Church, Aramingo*, The Bishop Suffragan

November 14. Wednesday

Evg. PHILADELPHIA—*Emmanuel Church, Holmesburg*, The Bishop

November 16. Friday

Evg. PHILADELPHIA—*St. Alban's Church, Roxborough*, The Bishop Suffragan

November 18. Twenty-fourth Sunday after Trinity

A. M. PHILADELPHIA—*Holy Innocents Church, Tacony*, The Bishop
Evg. PHILADELPHIA—*St. Luke's Church, Bustleton*, The Bishop

A. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, The Bishop Suffragan
Evg. RADNOR—*St. Martin's Church*...The Bishop Suffragan

November 21. Wednesday

Evg. PHILADELPHIA—*St. David's Church, Manayunk*, The Bishop

November 23. Friday

Evg. PHILADELPHIA—*St. Barnabas's Church, Germantown*, The Bishop Suffragan

November 25. Sunday next before Advent

A. M. PHILADELPHIA—*St. Stephen's Church, Wissahickon*, The Bishop
P. M. PHILADELPHIA—*Grace Church, Mt. Airy*....The Bishop
A. M. PHILADELPHIA—*St. Michael's Church, Germantown*, The Bishop Suffragan
Evg. PHILADELPHIA—*House of Prayer, Branchtown*, The Bishop Suffragan

November 28. Wednesday

Evg. PHILADELPHIA—*Epiphany Church, Germantown*, The Bishop

November 30. Friday (St. Andrew's Day)

Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane*, The Bishop Suffragan

December 2. First Sunday in Advent

A. M. PHILADELPHIA—*St. Peter's Church, Germantown*, The Bishop
P. M. PHILADELPHIA—*St. Luke's Church, Germantown*, The Bishop
A. M. PHILADELPHIA—*Trinity Church, Oxford*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Bartholomew's Church, Wissinoming*, The Bishop Suffragan

December 5. Wednesday

Evg. PHILADELPHIA—*St. John Baptist's Church, Germantown* The Bishop

December 7. Friday

Evg. PHILADELPHIA—*St. John's Free Church, Kensington*, The Bishop Suffragan

December 9. Second Sunday in Advent

A. M. PHILADELPHIA—*St. Nathanael's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Ambrose's Church*.....The Bishop
A. M. PHILADELPHIA—*St. George's Church, Richmond*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's Church, Venango*, The Bishop Suffragan

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at Phœnixville, Pa., not later than the 15th of the month.

November 5. Monday

The monthly meeting of the **Committee on Colored Missions** will be held at the Church House at 11 A. M. Speaker: Archdeacon Baskerville, of South Carolina.

November 7. Wednesday

A sale of useful and fancy articles under the direction of the **Ladies' Italian League** will be held at the Church House from 2 until 10 P. M. Proceeds for the work among Italians in this Diocese.

November 13. Tuesday

Annual meeting of the **Altar Guild of the City Mission** in the Church House, preceded by a celebration of the Holy Communion in the Church House Chapel at 9.30 A. M.

Stated meeting of the **Standing Committee** of the Diocese of Pennsylvania at the Church House at 4.15 P. M.

November 15. Thursday

Annual devotional service of the **Woman's Auxiliary** will be conducted by the Rev. S. S. Drury, D.D., in St. James's Church at 10 A. M. Business meeting and conference at the Church House at 2.30 P. M.

The fall Local Assembly of the **Daughters of the King** will be held at the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets. Service at 8 P. M., with address by the Rector, the Rev. L. N. Caley, D.D. Subject: "The Provincial System and Church Societies." The clergy and all interested in devotional work among women are cordially invited to attend.

November 19. Monday

Regular monthly meeting of the **Foreign Committee, Woman's Auxiliary,** at the Church House at 10 A. M. Speaker: The Rev. John Magee, of Nanking, China; or the Rev. Walworth Tyne, of Changsha, China.

November 26. Monday

Meeting of the **Indian's Hope Association** at the Church House at 11 A. M. There will be a speaker.

November 28. Wednesday

Monthly meeting of the **Diocesan Committee** at the Church House at 10.30 A. M. Subject: "Colored Missions." Speakers chosen by Archdeacon Phillips.

THE DIVINITY SCHOOL OPENING

No one dared to foretell what effect war conditions would have this year upon our enrolment, save for the general expectation that the result would be a reduction of numbers. And while it is true that the numbers are smaller, yet also they are gratifyingly large, showing only five less than last year in the Undergraduate Department. That this should be the case, in spite of the fact that approximately 25 per cent of our enrolled students (counting both upperclassmen and those who had intended entering this year) have enlisted in some form or other of war service, is an encouraging sign of the steady growth of our work.

Steady growth can be reported also of the Graduate Department. Its work begins a little later than that of the Undergraduate Department, and final figures for the enrolment are not yet at hand. But already this enrolment has passed that of a year ago, and there is a marked increase indicated in the number of students who are listing themselves for examination in the courses they have chosen, and who are qualifying themselves, under the new and exacting rules, as candidates for degrees. This response to the effort of the Faculty in behalf of advanced study is most gratifying. Some of these graduate courses are given in the Church House on Monday afternoons, while a number of graduate students are attending other courses given in the class-rooms of the School itself.

The personnel of the student body is always interesting. This year, as usual, it is a very varied group, reflecting quite strikingly the widening range of the Church's work. Our thirty-six undergraduate students come from no less than thirteen different dioceses and missionary districts. There are eight nationalities represented in addition to our own. Two of our students are Japanese, two are Italian; one comes from China, one from the Barbadoes, one from Porto Rico, one from Haiti; one is a Dane, and one is a Jew. Almost all of these expect eventually to return to their native lands and to work among their own people.

The School has never before had a Chinese student enrolled. Our work for the Church in Japan has, for many years, been noticeable, and our Japanese graduates have given a particularly good account of themselves on their return home; the Rev. Motoda of St. Paul's, Tokyo, being the first and the most notable in the list. This year the Rev. T. M. Tong has come to us from China. He has been chosen by the American bishops in China from among the younger native clergy, for training as the first Chinese teacher for the theological seminary which is now being built up for the training of Chinese clergy. And our School has been selected to give Mr. Tong his final preparation for this work. It is interesting to note the important contribution which our School, through its graduates, is making to the educational work of the Church in China. The Rev. L. B. Ridgley, of the Class of 1887, is the Dean of the new seminary, in which it is hoped that Mr. Tong will teach. And the Rev. A. A. Gilman, of the Class of 1901, became, some months ago, the President of the Boone University, Wuchang.

THE DEACONESS HOUSE OPENING

"The Church Training and Deaconess House," Philadelphia, held the opening service of its school year in its chapel, on Wednesday afternoon, October 3d. Bishop Rhinelander, in addressing the students, took for his text, "In your steadfastness ye shall win your souls," Luke 21:19. The timeliness of the subject was emphasized by reference to our soldiers, who, by steadfastness in their duty and high ideals, are finding and gaining possession of, their better selves, as also the nations engaged in the present war by steadfastness in moral principles and purposes are discovering and developing their real souls. The students were urged to apply this principle, and to attain this divine promise by steadfastness in their study and practical work. The new students form an unusually large and interesting class, from which may be inferred that women are increasingly eager to prepare for the growing work and large opportunities offered to them. That these twenty women come from ten different dioceses indicates the far-reaching influence of this Training House.

The "Deaconess Retiring Fund Society" held its annual meeting before the service. Trustees and officers were appointed for the year. The treasurer, Mr. Arthur E. Newbold, made an interesting and encouraging report, and suggested some improvements in financing the Society. Six retired deaconesses are now receiving annuities. An annual report will be printed and mailed to the members.

The Rev. Samuel T. Steele, Jr., recently of the clerical staff of St. Clement's Church, Philadelphia, has accepted the invitation of the Bishop of Maryland to serve as one of the voluntary chaplains at Camp Meade, Admiral, Md., and has entered actively upon his duties. This is the cantonment occupied largely by officers and drafted men from Philadelphia and vicinity.

THE COUNTRY CHURCH CONFERENCE

The first session of the Country Church Conference of the State of Pennsylvania was held in Pennsylvania State College July 10th to July 20th. The purpose of the Conference was a study of the problems of country clergymen and a frank discussion of the condition and needs of the country church in the State of Pennsylvania.

The Rev. G. W. Fiske, M.A., Dean of the Oberlin Graduate School of Theology, was leader of the Conference. Dean Fiske is a specialist in the study of the problems of the country church. His recent book, "The Challenge of the Country," is one of the most valuable on the subject. The assistant leader was the Rev. H. E. Jackson, D.D., Division of Community Organization, U. S. Department of Education.

The morning hours, from eight to twelve-thirty, were devoted to the study of Rural Sociology, Rural Leadership and Religious Education. The afternoons were largely given to Practical Discussions of Agricultural Problems. Short talks were given by members of the faculty of the Agricultural School on some one of the numerous activities of the farm life. This would be followed by a tour of two or three hours' duration among the different experimental stations connected with the college. One day would be devoted to Agriculture, another to dairying, another to road building, and so on throughout the session.

There was an enrollment of fifty-five members of the conference. The Episcopal Church had the honor of sending the largest number. The Diocese of Pennsylvania was represented by the Rev. Jules Prevost, of Glen Loch, who was chosen president of the student body; the Rev. Caleb Cresson, of Oaks, and as representatives of the Country Center Mission, Newtown, Rev. W. C. Emhardt, Rev. Chas. T. Bridgeman, Rev. W. W. Smith and Bayard H. Goodwin.

The fellowship among the members was most genial. While discussions regularly led to debatable problems, a fixed determination to reach an understanding of each other's point of view was always manifest.

It is interesting to note that during the conference a record was made of the intellectual preparation of the several members. All were found to be graduates of theological seminaries, and all were college graduates with one exception, and in this case a college training had been unnecessary because of superior training.

It is worthy of note that the opinion was expressed that among the things of great value carried away from the conference was a more sympathetic understanding of the Episcopal Church.

A second conference will be held next July. An important part of the programme for the next year will be the discussion of a report on the moral conditions in the country districts with special reference to the public schools. A committee, consisting of the Rev. W. C. Emhardt, of Newtown, chairman, the Rev. E. M. Elliott, of the Presbyterian Church, Smithfield, and the Rev. T. S. Sternat, Abbotstown. The committee is preparing the report, which will then be thoroughly discussed and revised at the next conference. It will afterwards be printed with recommendations as an Extension Pamphlet of the Pennsylvania State College.

The following Board of Directors was chosen: the Rev. Herbert Bower, Baptist, Phillipsburg; the Rev. G. L. Courtney, Lutheran, Boalsburg; the Rev. W. C. Emhardt, Episcopalian, Newtown; the Rev. S. C. Evans, Methodist, Tyrone; the Rev. F. B. Everitt, Presbyterian, Lewisburg; the Rev. R. R. Jones, Reformed, Centre Hall; the Rev. George M. Reed, United Presbyterian, Newville; Mr. L. H. Dennis, Director of Agricultural Education, Harrisburg; Dr. E. R. Smith, Director of the Summer Session of State College, President; Prof. M. W. Eddy, State College, Secretary.

We would strongly commend these conferences to the clergy interested in rural work. While some of our clergy may have gone to the first conference in a spirit of patronage, all left with an acknowledgment of its great helpfulness and desire to return.

One word of thanks is due to Dr. Sparks, the President of the College, and the members of the faculty, who did all in their power to make the gathering a great social as well as an intellectual success.

UNITY WITH THE RUSSIAN CHURCH

For the past two years a committee of the Church Unity Foundation has been discussing with a similar committee of the Russian Church, headed by Archbishop Evdokin, and having the approval of the Holy Synod, the large and important question of intercommunion. The progress thus far made far exceeded our expectation. I enclose a copy of a circular letter sent to me as Secretary of the Foundation, which will show how seriously the Archbishop has considered the outcome of these conferences.

A Letter to the Episcopal Church in America

DEAR BRETHREN:

At the call of the Holy Synod I am going to Russia to assist in the Council of the Russian Church in which are to take part representatives of the Eastern Patriarchs and of all the Eastern Churches.

It is not necessary to dwell upon the importance of such a gathering in the ancient and holy city of Moscow in mid-August of this year (old calendar).

I ask for your prayers that the Lord may aid this great council to scatter the dark clouds of infidelity which have gathered over the sinful world, to enlighten the whole world with the pure light of the East, from whence Christianity had come out over the whole world.

In the presence of the whole Russian Episcopate I shall, with feelings of great joy, testify as to how throughout all America you prove yourselves to be our true friends, that you everywhere stand by us brotherly, that you everywhere aid and defend us, that you by your forethought and anxiety beseech us to send orthodox priests to places of which we had no knowledge of the existence of our orthodox people.

How I would that at this council be brought up the question of our union in a closer and firmer way. Away from the temple of God all falsehood, untruth, all human inventions. The scourge of God upon the altar of God, that which is human, deceitful, evil, despicable, precedence or power loving, or anything earthly. Upon the altar of God there should be naught but the righteousness of Christ. In the temple we do not worship man but the Lord God. Eternal Glory to Jerusalem and to Calvary. It may be that the great, splendid, liberty loving, and friendly Episcopal Church shall send to this Council her questions and her proposals. On the field of battle we are already inseparably bound against the enemy of all freedom, all Christianity, all mercy, all culture. Our alliance we sealed with blood and by thousands of deaths of innocent, suffering martyrs, for us and our liberty. It is high time to think of our unity, not only upon the battlefield of blood, but at the altar of God, where the Lord enlightens by the light of the eternal truth every corner of our soul, our whole life and the life of the world.

So be it, so be it. "Walk in light," said Christ the Saviour, "that the darkness may not encompass you." Let us do so.

ARCHBISHOP EVDOKIM.

It is expected that in the course of this month a joint meeting will be held of several organizations particularly interested in the question of intercommunion, to make such proposals as the Archbishop requests.

Faithfully yours,

W. C. EMHARDT.

GOD BLESS AMERICA

Children of the Happy Land,
Born to think and understand,
One by one and each for all—
Born to harken to the call
Of Faith and Freedom—God to-day
Bids you gird your loins, and pray
God bless America.

Pray by word and pray by deed,
As our Faith, our Freedom need,
By the grace of Christ our Lord,
Who taught us how to wield the sword.
When wicked men by war's alarms
Compel free men to stand to arms,
God bless America.

Under the sky, across the sea,
Millions have fought for you and me.
The guns we forged, the shells we sent,
By their brave men for us were spent.
Now we fight with them: none shall say
We would not suffer as well as they.
God bless America.

Across the sea, under the sky,
Hamlets and homes—such as you and I
Love for love's sake—the Hun to-day
Tramples and burns and sweeps away;
The ruthless Hun, whose submarine
On our own shores may soon be seen,
Our dear America.

Oh, the dreadful wastes of No Man's Land!
Farms bear no fruit, no homesteads stand;
And none but God's good angels know
Where the murdered bodies were laid low.
But their souls are saved: they did not die
Where the bodies stark and lonely lie,
Far from America.

So for Home, sweet Home, we fight to-day,
For the homes of the whole wide world we pray;
And gladly we suffer, gladly die,
For Faith and Freedom under the sky.
So earth shall be one Happy Land,
Where men in peace can toil, and stand
Side by side, and each for all,
And love allows not a single thrall.
God bless America.

GEORGE WILLIAM DOUGLAS.

[The above patriotic verses from the pen of Canon Douglass have been widely circulated and have attracted much attention. The clergy, choirmasters and others may be interested to know that Mr. Reginald de Koven has published a most effective musical setting, copies of which are on sale at E. S. Gorham's, 11 West Forty-fifth Street, New York, or may be ordered through regular music houses.]

CIVIC SERVICE OF PATRIOTISM

It would be expected that Philadelphia would devote more attention to Independence Day than other cities do, for that day commemorates one of the most significant events in Philadelphia's history. It is satisfactory to note that for the past year or two the Municipal Program for July 4th includes, as an OFFICIAL and RECOGNIZED feature of a celebration, and as altogether worthy of the place and the occasion, a religious service, "under the auspices of representatives of the religious bodies having places of worship in Philadelphia at the time of the Signing of the Declaration of Independence." Thus a feature of the day that had its rise (if our memory serves us right) in the voluntary efforts of a group of likeminded citizens, has been taken up and given official sanction. Beyond the public recognition thus given to religion, as properly a factor in civic affairs, much may be hoped for from these annual services in bringing together the members of the various religious bodies in wider co-operation. The service July 4th last, held in the old Pine Street Presbyterian Church, was particularly noteworthy.

Eminent churchmen representing all the denominations that had churches in Philadelphia at the time of the Revolution, participated in the service. In the pews were representatives of the Pennsylvania Society of the Order of Founders and Patriots of America, the Daughters of Founders and Patriots, Society of Cincinnati, Descendants of the Signers of the Declaration of Independence, Philadelphia Chapter, D. A. R.; United States Daughters of 1812, Pennsylvania Dames of the Loyal Legion, Gus W. Town Post, G. A. R.; Ben Tilghman Camp, Spanish War Veterans; Patriotic Order Sons of America, and sailors and marines from the Philadelphia Navy Yard.

Old Pine Street Church was selected for the service because it is the only Colonial Presbyterian edifice in the city. President John Adams was a member, also William Hurrie, bell ringer of the State House, who probably rang the Liberty Bell on July 4, 1776. Sixty-seven members of Pine Street Church enrolled under General Washington in the Revolutionary army.

Wearing Genevan gowns and their academic hoods, the clergymen filed into the historic auditorium, preceded by the American flag. The congregation sang the doxology, after which the Rev. Dr. Edwin Heyl Delk, pastor of St. Matthew's Lutheran Church, gave the invocation. Then followed the "Star Spangled Banner."

The venerable Dr. Jacob S. Hughes, pastor of Old St. George's Methodist Episcopal Church, another Colonial structure, read the forty-sixth and forty-seventh Psalms. Gloria Patri was sung by the choir, and the Rev. Dr. William Henry Roberts, stated clerk of the Presbyterian General Assembly, offered prayer. He prayed that God's spirit "might descend upon the nations with which we are at war."

A hymn, written for the occasion by Bishop Garland, followed.

Stirring addresses were delivered by Bishop Joseph Berry, of the Methodist Episcopal Church, and our own Diocesan. The Rev. Dr. Washburn, the Rev. R. W. Miller and the pastor of the church in which the service was held also participated.

B. S. S.

THE SOCIETY FOR THE PROMOTION OF CHURCH WORK AMONG THE BLIND

Mr. JOHN CADWALADER, *President*
Dr. WM. H. JEFFERYS, *Treasurer*

This activity of our diocese (organized in 1903) is deserving of being better known and more widely supported by our church people than it is at present. Its work is the practical application of the Gospel of Service to a number of the helpless of Christ's brethren. There are now enrolled about one hundred and fifty of "sightless communicants" of our Church, about equally divided between those living at home and those living in institutions. These are regularly visited by the Secretary and Visitor of the Society, Miss Lillie Rendell, herself blind, but who, despite this infirmity, has proved herself admirably fitted for the work and most sympathetic and practical in carrying it along.

The Society depends for its small Budget upon the offerings of parishes and the annual payment of two dollars from parochial societies or individuals. (These may be sent to Dr. Wm. H. Jefferys, Treasurer, 225 South Third Street, Philadelphia.) It is the hope of those primarily responsible for the work of the Society that the number of its "contributing members" will be considerably increased this year. Kind reader, won't you "do you bit" by sending us $2.00, at least, at once?

Sunday, July 1st, Bishop and Mrs. Garland were in Allentown, the guests of the Commandant of the Camp of Units of the Ambulance Corps. In the afternoon the Bishop conducted Divine Service and preached to a large congregation of the men and visitors. One of the officers of the Camp is Major Arthur W. Yale, vestryman of the Church of the Holy Comforter, Philadelphia. Many of the churchmen of Philadelphia are represented in the various Units encamped at Allentown.

THE CLERGY RETREAT AND CONFERENCE

The Autumn Retreat and Conference for the Clergy of the Diocese was held at the Chestnut Hill Academy, Chestnut Hill, beginning Wednesday evening, September 19th, and closing the following Saturday morning. The Bishop of the Diocese was the Conductor. The attendance of the clergy, though encouraging in comparison with the similar retreat of two years ago, was not worthy of the high purpose of the retreat or of the great inspiration which it proved to be. About twenty-five were in attendance throughout the entire time, while the number present each day was as high as sixty-five. The intimate fellowship of brother priests with their Bishop in silence, prayer, and conference, over a period of two days and three nights, afforded an experience of rare inspiration and helpfulness. In his introductory address on the first evening the Bishop gave as the motto of the retreat, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." The scheme of the meditation was: Thursday, "Realization of Shortcomings" in the life of the priest; (1) in his personal life, (2) in his official priesthood, under the three heads: Prayer, Mental Life, Personal Obedience. Friday, "Readjustment," under the same heads.

Linking the thought of the retreat closely with the world crisis was the conference each afternoon on "The Church and the Army." The first conference was led by Chaplain Carlisle, of the Canadian Expeditionary Force, who gave an intimate and vivid account of his work with the men at the front during his two years of service in Flanders. At the Friday conference the Rev. John Mockridge told of his experiences as chaplain at the Fort Niagara Officers' Training Camp last summer. Both conferences elicited prolonged and helpful discussion and it was the unanimous feeling that this interchange of thought served to intensify and deepen the meaning of the retreat.

The Chestnut Hill Academy, with its spacious grounds and buildings, in close proximity to St. Martin's Church, provided quite an ideal setting for the retreat. The early Eucharists and Evensong were held each day at the church and the other meetings at the school chapel. The material needs of the clergy in attendance were met in a most satisfying way by the authorities of the Academy.

It is the devout hope of an increasing number of the clergy that this retreat will become a permanent feature in the life of the Diocese.

C. T.

THE BISHOP'S BRICKS FUND

The third annual presentation service for the Bishop's Bricks Fund was held in Holy Trinity Church on Saturday, May 19th. More than sixty parishes are now represented through their various organizations—and they come together from different parts of the diocese to present to the Bishop the offering, gathered by small sums, from many sources.

A unique feature of this service is the presentation to the Bishop of small cardboard "Churches," made by the children from the Bishop's Bricks, thus typifying the use for which the Fund is intended. This year the "Churches" were all alike in design, but made of varying colors, each representing the sum collected.

The service began with a procession of children carrying their "Churches," led by the Boys' Brigade from the Church of the Covenant, and a Troop of Boy Scouts from different parishes. The Bishop and a number of visiting clergy were in the chancel. This year there were thirteen "Churches" presented, double the number of last year. Each "Church" varied in appearance—some with towers, some with tinkling bells. The Church of the Covenant built a wonderful "Church," a copy of their own. All the parish became interested, and each organization contributed a part—one the tower, another the roof. It was brought down and lighted with electricity for the service.

Germantown, Chestnut Hill, and Whitemarsh presented six "Churches," one from St. Luke's, two from St. Peter's; from the Junior Auxiliaries (St. George's, Richmond, also presented two from the Sunday-school). St. Martin-in-the-Fields presented one from a class in the Sunday-school; one came from St. Barnabas' Colored Mission, while St. Thomas's, Whitemarsh, made a beautiful copy of their own church, as was also the one from All Hallows, Wyncote. The town churches were represented by St. Mark's and Holy Trinity, each bringing a "Church" to the Bishop, while the last one came from the new parish of St. Barnabas, Haddington.

Many other parishes contributed. Special mention was made of All Souls' Church for the Deaf and a *Parish Offering* from St. Timothy's, Roxborough. The offering was carried up to the Bishop in gold coins in a purple purse and amounted in all to $700.00.

JULIA SHIPLEY THOMAS.

THE GIRLS' FRIENDLY SOCIETY

OBJECTS

1. To band together in one society Churchwomen as Associates, and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness in work and thrift.

3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

CENTRAL RULES

I. Associates to be communicants of the Church (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being Diocesan and Parochial.

II. Associates and Members to contribute annually to the funds: Working Associates at least $1.00 a year; Honorary Associates at least $1.50 a year; and Members at least 36 cents a year.

III. No one who has not borne a virtuous character shall be admitted either as Member or as Associate; should that character be lost, membership in the Society shall be forfeited.

At the annual meeting of the Diocesan Organization, held in the Parish House of the Church of the Holy Trinity, Philadelphia, October 16, 1917, the following officers were elected to serve for the coming year:

President—Miss Susan D. Wilson, 39 Wyoming Avenue, Ardmore, Pa.

Vice-Presidents—Miss Margaret C. Maule, 21 South Twenty-first Street, Philadelphia, Pa.; Mrs. Henry M. Medary, 2120 North Eighteenth Street, Philadelphia, Pa.; Mrs. Walton B. McDaniel, 4421 Sansom Street, Philadelphia, Pa.; Mrs. I. Pearson Willits, 31 West Walnut Lane, Germantown, Philadelphia; Miss Lydia West, 1013 DeKalb Street, Norristown, Pa.

Secretary—Miss Marie W. Paul, 1935 Chestnut Street, Philadelphia, Pa.

Treasurer—Miss A. Adele Leach, 2118 Spruce Street, Philadelphia, Pa.

Is there not a woman in the Diocese able and willing to spend a couple of hours every Tuesday evening, directing and helping the fifty members of the Girls' Friendly Society of St. Gabriel's Mission? At the meeting on October 16, at Newtown, the Rev. Mr. Krantz made this appeal to the Woman's Aid to the Convocation of Germantown and asked them to carry the word back to their parishes. Besides being rector and scoutmaster, Mr. Krantz has to be leader of this girls' organization. We were told, too, that they were in need of altar furnishings at St. Gabriel's—and of visitors.

Surely Mr. Krantz is working both out, and under difficulties, and we wish for him all the success he deserves.

At this meeting it was decided that "The Woman's Aid" take up the work of distributing the prayer books and hymnals printed in compact form, especially for the use of soldiers and marines and their families. Mrs. James

Cheston, Jr., Chestnut Hill, was made secretary in charge.

It is hoped when we meet in January our delegates will not forget the pledge of three hundred dollars, which was agreed upon at the May meeting.

As usual, *The Alaskan Churchman* Calendar will be published for 1918. The edition is now on the press and will be ready for sale by October 5th. Hereafter, the Rev. Guy H. Madara, who has recently been appointed as Bishop Rowe's chaplain, with headquarters at 418 Mutual Life Building, Seattle, Washington, will have charge of the State's office for *The Alaskan Churchman* and *The Alaskan Churchman* Calendar. A limited number of copies will be kept at Haverford, Pa., which may be secured by addressing *The Alaskan Churchman* Calendar at that place. The price, as in former years, is fifty cents, postpaid anywhere.

LETTERS FROM "THE FRONT"

[The following from the rector of Grace Church, Mt. Airy, now "somewhere in France," serving as chaplain of the Ninth Regiment of Engineers, will be read with interest as typical of a chaplain's work.—EDS.]

Whether on land or sea our Sundays always begin with the Blessed Sacrament. This day I had asked a clergyman from Ohio, who was going over to work among the German prisoners in England under the auspices of the Y. M. C. A., to be celebrant. The deck steward had arranged an altar for us in the smoke room. He even had two bouquets of flowers and a picture of the Crucifixion. It was a reverent and significant service, with appropriate prayers. A group of officers and enlisted men appreciated the privilege of beginning the day with the Lord.

When the service began, several officers were asleep on the couches about the room. But in the reading of the Epistle, at the words, "and some are fallen asleep," these men roused themselves and participated in the service.

About ten o'clock the band of the 19th Regiment began to play on the aft deck. The boys gathered about by the hundred, perching on rafts, upper decks and rigging.

Soon the chaplain mounted the platform, where the steward had placed a pulpit covered with the Union Jack and the Stars and Stripes. Leaflets were distributed, and all took part in the unique open air service.

The very situation was a sermon. The ocean spoke of eternity, the ship of the Church, the life preservers, which every man wore—for we were in the danger zone—spoke of salvation. The men were reminded that the home friends were praying for them—they, too, must pray, and they *did*. The clergyman from Ohio preached a stirring sermon. The music, led by the band, was hearty. The regimental quartet sang "Lead, Kindly Light." It was fine. And the whole service was being duplicated on the forward deck, where a clergyman from Kentucky conducted a service for the 18th Regiment.

In the afternoon I had fourteen of the boys for an hour of Bible study—then came a short service in the ship's hospital.

At six o'clock we had a special service for officers in the smoke room, which proved a great success.

That Sunday was our first day in the danger zone. We had a few minor sensations. Our cruiser convoy was investigating a boat which appeared to be running away. Finally, the cruiser got the message that she was fleeing from a submarine. The cruiser signalled the rest of our flotilla to that effect. Immediately we began to zig-zag and manœuver, but it was only a floating buoy which had gone adrift. It *did* look like a periscope might look; but that was the nearest we got to a submarine, so far as we know.

The Sundays on board offered a special opportunity for the chaplain—on land men scatter. However, since our arrival in France things are developing. I shall write you later about Sundays in camp.

Meanwhile, how are my dear friends in Grace Church? I trust you are all faithful in your prayers. These men need their help more than I can tell you. I am so glad America is fully aroused to the meaning of this war. A German prisoner said to one of our boys the other day, "You have come too late." Have we?

Affectionately yours,

THOMAS S. CLINE.

September 5, 1917.

The offering made by the Indians at the recent Niobrara Convocation, South Dakota, is the largest in the history of the work. The offering made by the women was largely in gifts of work and it took from 10 o'clock in the morning until 5.20 in the afternoon to complete counting the gifts. Each gift was laid in the hand of the Bishop by some one specially delegated, together with a list of the purposes to which it was to be devoted. The roll-call was picturesque, revealing the presence of Annie Bobtail Horse, Agnes Quilt, Helyen High-Hawk, Elizabeth Comes-Again, Rebecca Broken-Leg, Emma Good-Weasel, Mary Fire-Thunder, Fanny Hollow-Head, Mary Runs-on-Edge, Nora Jumping-Thunder, Emily Whirlwind-Soldier, and many others. Some of the gifts were large in amount, but the majority were made up of a number of small items; nevertheless, at the end of the day over $4,416 in gifts had been received and recorded—an unprecedented record.

On Monday morning the men made their offerings and a few additional amounts were brought in by the women. All the gifts made were offered on the altar at the closing service, which took place at 10.30. The total amount given was $5,623.28. This was a very great increase in the offering of the women, while that of the men practically doubled. These offerings were almost entirely for purposes outside their own congregations, contributions as large or larger having been made at home for local needs.

The Rev. Herbert H. Gowen, D.D., of the University of Washington, has contributed a most interesting article to the October issue of *The Spirit of Missions,* treating of the work which the Church is doing for the Japanese of this country as illustrated by the Japanese Mission in Seattle. The article is the first of a series on "How Our Church Is Caring for People of Other Tongues in Our Midst." Supplementary facts and figures are given to illustrate something of the problems so fas as the country in general is concerned.

One-half of the Japanese who are away from Japan are in the United States, and one-half of the Japanese in the United States are in the State of California. Prior to 1902 few Japanese came to this country. Unlike the Chinese, however, the Japanese very often bring their families and are generally desirous of becoming permanent residents and citizens. They are not only wage competitors, as are many other immigrants, but they come here to make their home and compete with the white farmers and merchants. The question is sometimes asked why the Japanese do not stay at home? The question may be answered in many ways, but it is interesting to know that while Japan, China and India make up one-tenth of the land area of the world, they hold one-half of the population. In Japan the population averages about 350 to the square mile; in the United States, as a whole, we average about 122; along the Pacific Coast the average is about nine. The question, therefore, naturally arises as to just how long Japan, to say nothing of the other countries, can be so confined. Here is one very pertinent reason for emigration. A portion of the appropriation which the General Board makes to the missionary districts and the dioceses, is being definitely set aside for work among the Japanese in the dioceses of California, Los Angeles, Olympia, Sacramento, and in the missionary districts of Honolulu and Utah.

OPENING EXERCISES OF DEVON MANOR

The opening exercises of Devon Manor, the new school for girls, at Devon, were held on Wednesday evening, October 3d, in the school auditorium. A brilliant audience of more than five hundred persons, consisting of prominent residents of the Main Line and Philadelphia, as well as the faculty, the girls of the school and their parents, heard ex-President William Howard Taft, in one of the best speeches of his career.

The school building, more familiarly known to the last two generations as the Devon Inn, was splendidly decorated and brilliantly lighted for the occasion. For an hour before the guests assembled in the auditorium for the opening exercises members of the faculty and others showed them throughout the building and explained the various changes and improvements which have been made in adapting it to use as a school.

Ex-President Taft was at his best in this, his opening speech of the fall season and he proved beyond the shadow of a doubt the justice of America's entrance into the great World War. He preached a doctrine of peace with conquest and said that nothing else were possible when dealing with such a nation as Germany.

The idea that any terms of peace were possible with the present German Government seemed to be as far from the genial ex-President's mind as the East from the West. He said:

We're here where Washington trod, where he suffered much and showed to the world the fiber of his character. We may well hearken to his wisdom in shaping foreign policy, but times have changed since then.

Mr. Taft went into detail in the history of the thirteen States to show how this country has stood for democracy and for liberty, and how it had become involved in world affairs by the Spanish War. He said:

We went into Cuba and came out at the Philippines. Then the great war came on. We hoped we might keep out. Our hesitancy should prove, if nothing else did, that it was impossible in self-respect, honor and protection of our citizens to do otherwise.

The ex-President, like a lawyer arguing his case, went carefully over the reasons why we had gone into war, the sinking of the Lusitania and the other violations of international law by that "mad dog among the nations." He continued:

Now being in we have a right to rejoice that our cause is ample, yet the reason to rejoice is far broader in scope, for we now have an opportunity to mold the future that is world-wide. But we must study the character of our enemy.

And Mr. Taft went into a detailed recital of the history of Germany from the struggle with Napoleon, through Bismarck's rule of "blood and iron," to the philosophy of the nation today. He continued with great earnestness:

The German machine has become a Frankenstein. Might makes right. Their destiny was the conquest of the world. It hardly needs argument to point out that it is utterly inconsistent with peace in the world. There were in this country people who believed in arbitration. There was founded a league to enforce peace in this country. My friends, we can only hope for success in such a plan if we have governments that will respect treaties. If we have a nation that considers a treaty a "scrap of paper" we can do nothing.

How can you talk about making peace with that kind of a power? It is not our intention to force a democracy on Germany, but so long as Germany retains her present military autocracy, no democracy can make terms. We must fight this war until we defeat that ruling caste in Germany, and we're going to do it.

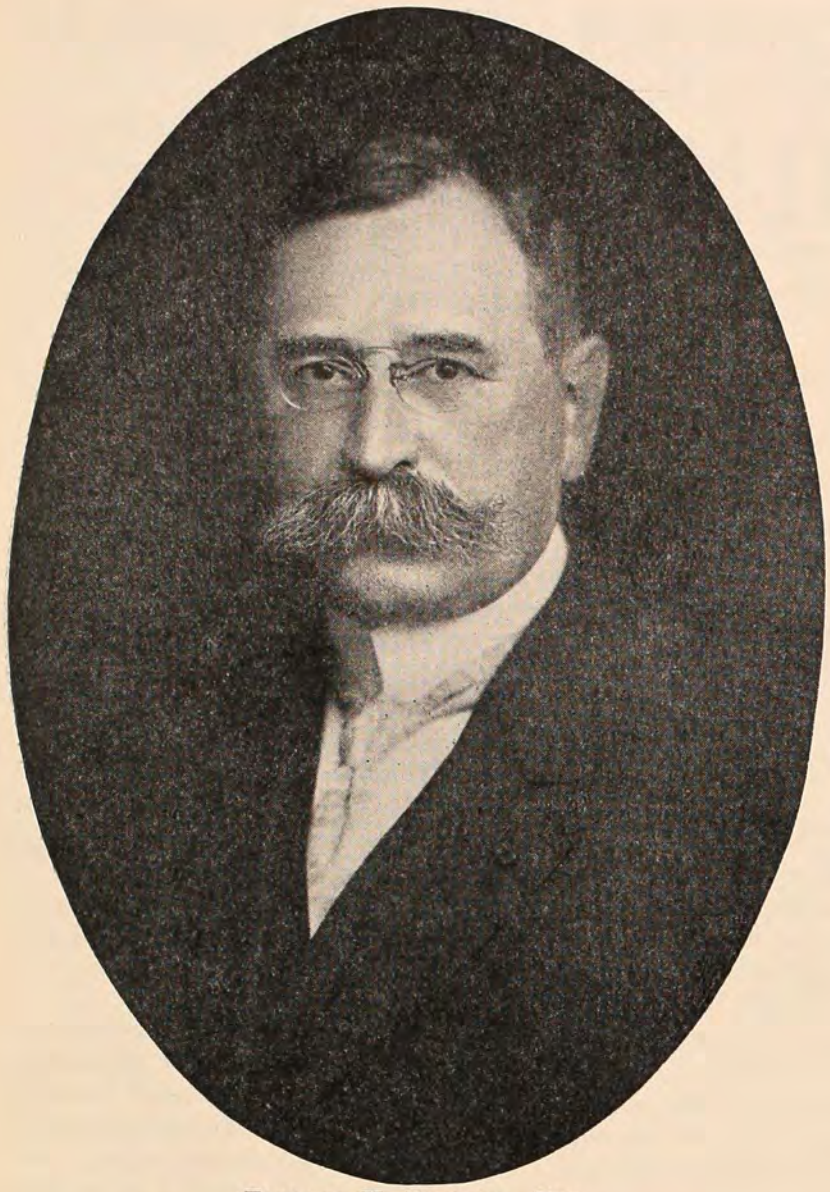
In the beginning the former President spoke to the hundred or more young girls entering the school. "Dear young girls, I can say that," he explained with his famous chuckle, "because I am over sixty."

Mr. Taft said he was taking a special interest in the new school because its president, Francis R. Lowell, was one of the first students he had when he found refuge at Yale, "after," as he put it, "I left office with the undisguised consent of the American people."

Senator Knox was expected at last night's exercises, but telegraphed his regrets at the last moment, and Bishop Thomas J. Garland, as chairman of the board of directors, presided. And on the platform were Francis R. Lowell, president and founder of the school; Miss Edith Samson, principal, and Miss M. Carey Thomas, president of Bryn Mawr College, and others.

The directors comprise Bishop Thomas J. Garland as chairman; J. Clifton Buck, Powell Evans, Dr. Edwin E. Graham, Dr. J. Packard Laird, Francis R. Lowell, Edmund B. McCarthy, the Rev. Rufus W. Miller, Dr. George C. Stout, Frank Graham Thomson and William H. Wilson.

After the regular exercises of the evening were over a reception was held in the drawing rooms of the school and everyone present had an opportunity of meeting the officers and teachers of the school, the directors, and of shaking hands with Mr. Taft. At the same time refreshments were served in the dining-room and later dancing was enjoyed in the auditorium.



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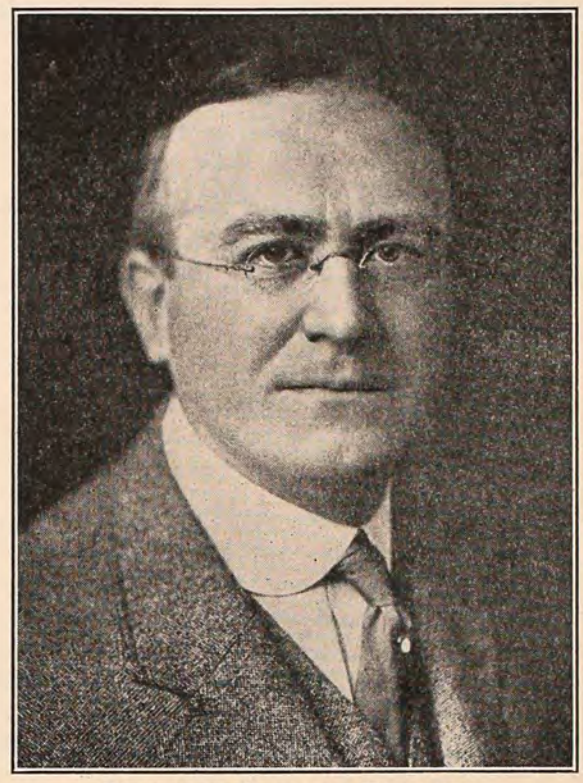

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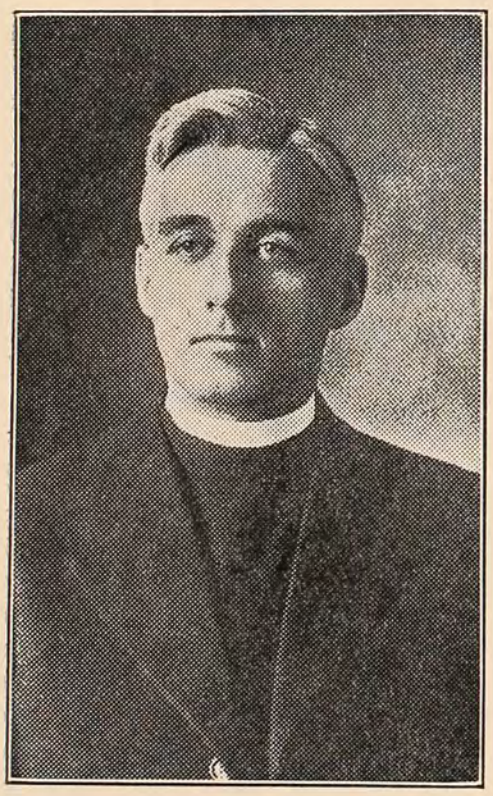

REV. FREDERICK E. SEYMOUR

The new rector of St. Philip's Church, Forty-second Street and Baltimore Avenue, is a graduate of the Philadelphia Divinity School of the Class of '06. He was ordained to the diaconate that year by Bishop Whitaker and served for a time as a member of the staff of the City Mission of Philadelphia. Removing to the Diocese of Rhode Island he received priest's orders at the hands of Bishop McVickar, becoming the rector of the Church of the Ascension, Wakefield, R. I., from which he was called to his present charge, entering upon his new duties shortly after Easter last. Mr. Seymour has shown himself an expert in Sunday-school work. For several years prior to his coming to Philadelphia he had been the Organizing Secretary of the R. I. S. S. Association, in which position he had displayed great efficiency. From his alma mater he received the degree of S.T.B. in course in '07.

CHURCH BUILDING FUND COMMISSION

At the September meeting of the Board of Trustees of the American Church Building Fund Commission, the Ven. R. Bowden Shepherd, Archdeacon of the Diocese of New Jersey, was elected a Trustee to fill the vacancy caused by the death of the Right Reverend C. Kinloch Nelson, D.D.

Gifts aggregating $3,995 were voted to the following parishes and missions: Trinity Church, Alpine, Ala.; Epiphany Church, Kaimuki, Hawaii; True Sunshine Mission Church, San Francisco, Cal.; St. John's Church, Farmington, N. Mex.; St. John's Church, Betterton, Md.; Ascension Church, Little Lands, Cal.; St. Paul's Church, Brookings, S. D.; Good Shepherd Church, Sumter, S. C.; St. Thomas' Church, Spokane, Wash.; St. Cyprian's Church, Homestead, Fla.; St. James' Church, Mayport, Fla.

Grants amounting to $6,500 were voted to the following parishes and missions: St. Stephen's Church, Espanola, N. Mex.; St. John's Church, Hobart, Okla.; Bishop's House, Albuquerque, N. Mex.; St. Thomas' Parish House, Bedford, Va.; All Saints' Church, Warrenton, N. C.; Bishop's House, Phœnix, Ariz.; All Saints' Rectory, Concord, N. C.; Emmanuel Church, Farmville, N. C.

Loans amounting to $12,200 were granted to the following parishes and missions: St. Mary's Church, Malta, Mont.; Grace Church, Merritt, Fla.; Trinity Church, Rupert, Ida.; St. Andrew's Church, Amarillo, Texas; St. James' Church, Marietta, Ga.

Further consideration was made of the Revision of the Constitution and By-Laws with a view to extending the usefulness of the Commission to the Church, final action on the plans being reserved for the action of the November meeting.

St. Mary's Church, Wayne, has been presented with a pair of Eucharistic Lights, which have been placed on the altar. They are given as a memorial of the late rector, the Rev. Chas. M. Armstrong.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The last week in May was observed at the Church of the Holy Apostles as "Old Home Week," with services on Sunday and varied exercises on one and another of the week nights. The occasion brought back to the parish for reunion and reminiscence many former parishioners and scholars of the Sunday School. The May Festival in Cooper Battalion Hall on the evenings of Wednesday and Thursday attracted large audiences and the receipts (for the Red Cross) were most satisfactory.

One of the interesting features of diocesan life during the Summer has been the series of open air services held each Sunday afternoon on the site of the "proposed Cathedral" at Twenty-third Street and the Parkway. The preacher at the opening service was the Bishop of the diocese. Others who have officiated since have been Bishop Garland, Bishops Fiske, Talbot, Burch, Johnson, Dean Brattenhal, Chaplains Silver and Dickins, and others. These services have attracted varying congregations and have accomplished many of the things those in charge of them looked for. It is to be noted, apropos of some erroneous statements which have appeared in the local press, that, as yet, this Cathedral project is purely an unofficial movement forwarded on the initiative of a group of interested laymen who are looking far into the future. The site has not been donated by the city, but, as is customary in such cases, has been "alloted" (with the privilege of purchase should the occasion arise) by the Board of Park Commissioners.

To fill the important vacancy in the diplomatic service occasioned by the death of the late Hon. Geo. W. Guthrie —himself a distinguished Churchman of the diocese of Pittsburgh—the President has seen fit to appoint as our Ambassador to Japan the Hon. Roland S. Morris of Philadelphia and the nomination has been accepted and confirmed. To every Philadelphian sincerely interested in "good government" and to Churchmen of the diocese this choice of President Wilson appears a most happy one. Mr. Morris is a lawyer of distinction and in addition to his professional activities has rendered conspicuous service in politics and social movements, though never holding any elective office. He also has been active as a Churchman. He is Rector's Warden of St. Stephen's, Philadelphia, a member of the diocesan convention and one of our Lay Deputies to General Convention.

Trinity Church, Buckingham, the Rev. Henry B. Bryan, rector, observed the eightieth anniversary of its organization during the week commencing with Whitsunday. On the Sunday Bishop Garland confirmed a class of twelve. There were also services at which Mr. Harry E. Carver read a history of the ancient parish and the Rev. J. Rowan Spong, LL.D., preached. A patriotic Community Rally in the Church—preceded by a parade and flag raising—with addresses by Chaplain Williams, U.S.N., and Dr. Meade, of the University of Pennsylvania. On the closing day of the celebration, the Sunday School gave a flag drill on the rectory lawn, which was followed by a parish reception from 6 to 8, after which the entire company went into Church for Evensong, at which addresses were made by the Rev. W. Y. Edwards of Doylestown and Mr. Frank H. Longshore of Philadelphia. An interesting part of the observance was the exhibit of the old Communion Silver and the Bibles and Service Books which are the prized possession of this parish.

Rev. J. J. D. Hall, Superintendent of the Galilee Mission, Philadelphia, read an essay on "Some Methods Used with the People Who Attend the Services of the Mission." The next meeting will be held November 8, 1917, in the Rectory of St. Paul's Church, Cheltenham, the Rev. J. Thompson Cole, Rector. The Rev. H. T. Cocke was elected essayist for the next meeting and the Rev. Samuel Steinmetz alternate.

The new Altar in the Chapel of the Holy Comforter (St Peter's Parish) in memory of the late vicar, the Rev William H. Graff, has been installed. It is severely plain, of white Italian statuary marble, standing clear of the back wall and is finished in back as well as front. It is the design of Walter H. Thomas, and was built by the E. P. Henry Co.

The Philadelphia Association of the Students of the Theological Seminary of Virginia held their fiftieth semi-annual meeting May 10th in St. Paul's Rectory, Chestnut Hill, the Rev. John H. Chapman, Rector. The Rev. J. Thompson Cole, President, presided. Eleven were present and regrets were received from fourteen others. One member, the Rev. John Blake Falkner, D.D., had died since the last meeting.

Those in charge are peculiarly encouraged by the enrollment and evident enthusiasm of the clergy who are attending the post graduate lectures offered by the Faculty of the Philadelphia Divinity School at the Church House each Monday. The instructors this semester are (at 10.30 A. M.) Dr. Yerkes, "The Religions of Ancient Greece and Asia Minor;" Dr. Foley (at 2 P. M.), "Constructive Studies in the Doctrine of the Atonement;" Dr. Robinson (at 3 P. M.), "Services and Service Books of the Church." Each lecture occupies one hour and is given in Room 8.

The Rev. Dr. Yerkes has accepted the invitation of the vestry of St. Matthew's Church, Eighteenth and Girard Avenue, to be the preacher at the Sunday morning services during the absence of the rector at the Front, "during the period of the war." Dr. Yerkes entered upon this duty on the Twentieth Sunday after Trinity.

The people of the Epiphany Mission, Sherwood, for whom the Diocese is building a beautiful and much-needed church, have shown in a practical way their appreciation for the same, also their conciousness of the responsibility of membership in "the one body." In response to the appeal made by its Missionary at the last Convention for the building fund of St. Cyprian's, despite their own constant and heavy demands, Mr. Barker and his people have raised and sent to the Bishop $100 for the use of St. Cyprian's.

The Church of the Redemption (Fifty-sixth and Market Streets) are congratulating themselves on securing the services of Mr. G. A. Truitt as organist and choirmaster. Since he entered upon his duties September 1st the music has shown appreciable improvement.

The Rev. John M. Groton, rector of the Church of Our Saviour, Jenkintown, having received the appointment of Chaplain of Episcopal Base Hospital 34, U. S. A., has been granted leave of absence by his vestry "for the period of the war," and is now in camp with the Unit at Allentown, Pa.

The Missionary and congregation of All Saints, Darby, are rejoicing in the completion of their new Rectory which Mr. Ricksecker and his family occupied July 1st. The growing work at this point will receive fresh impetus from the fact of the minister being "resident."

Recently an attempt was made to burglarize All Saints' Church, Wynnewood, fortunately without success. The would-be offender was captured.

The rector of Trinity Church, Collingdale, the Rev. John H. Yates, has been appointed a permanent chaplain in the U. S. Navy with the rank of lieutenant and has been assigned active duty.

The Parish House of St. Michael's Church, Germantown, has been completed and with the opening of the season's activities has been occupied. It affords this progressive parish much needed equipment, especially for its vigorous Sunday-school and Guild work. The building was most carefully planned and presents many unique features which might with profit be copied elsewhere. We hope to furnish our readers with a more detailed description in a subsequent issue.

On the Fifteenth Sunday after Trinity the Rev. J. J. Joyce Moore kept with his parishioners the eighth anniversary of his rectorship of old St. Andrew's Church, Eighth Street below Spruce. Large congregations attended the services. In the morning the rector preached an historical sermon.

The Town Meeting held in the Academy of Music, Philadelphia, the latter part of September, was one of the most remarkable demonstrations of outraged public opinion witnessed in many a year heerabout. The great building, in every part, was jammed, and as many more apparently on the outside clamored in vain for admission. It was gratifying to witness how largely our Church people were represented in the great audience. The spirit of fierce disapproval over present city conditions felt by all right-minded people was ably voiced for us in the eloquent speech of the Rev. Dr. Tomkins, whose vigorous words were applauded to the echo. The more important question now is, "Do the Churchmen of Philadelphia intend to carry through the intentions of that meeting by their votes on November 6th?"

It will interest the Diocese generally to learn that the plans for the proposed Diocesan Church have been completed and have received the complete approval of the Bishop and the Architectural Commission of the Diocese. Existing conditions in the labor field and the excessive prices for all material make it unwise to begin operations at the present time. Articles of agreement between the Trustees of the Diocese and the executor of Mrs. Watson's estate are being drawn, by which, when signed and executed, the name of the Church will (in accordance with the action of the last Diocesan Convention) become St. Mary's, and the Bishop will take over the property as the Bishop's Church.

After being closed for many weeks (services being held in the Parish House during the summer months) St. Matthew's Church, Eighteenth and Girard Avenue, was reopened on the Sunday nearest its Parish Day. The large congregations gathered that day witnessed the practically complete renovation of the interior, a work made possible by the bequest of the late Mrs. Melloy and the generous benefactions of the Messrs. Levin. The work of "restoring" a time-honored edifice of an older day, like St. Matthew's, is a delicate undertaking and the wonderful results obtained to the satisfaction of the entire parish redound to the credit of the painstaking committee who planned, and the artistic sense of the decorator and builder who so efficiently carried through the work.

Bishop Rhinelander has appointed a Local War Commission which takes the place of the Clergy Reserve Corps, which was appointed at the beginning of the war, and which has done most excellent work for the chaplains of the Army and Navy and the camps adjacent to this city. The following clergy and laymen have been appointed to serve on the commission: Bishop Garland, the Rev. Messrs. J. L. P. Clarke, J. B. Harding, John Mockridge, D.D., Louis Cope Washburn, D.D., George J. Walenta, John M. Gilbert, Floyd W. Tomkins, D.D., Robert Johnston, H. B. Wright, Carl E. Grammer, D.D., Norman V. P. Levis, J. W. Walker, James A. Montgomery, D.D., J. R. Hart, and P. R. Stockman; Messrs. J. F. Sahnestock, C. R. Woodruff, Charlton Yarnell, A. E. Newbold, C. S. N. Packard, Reed A. Morgan, Allen Evens, Sr., C. L. S. Tingley, R. L. Taylor, C. C. Harrison, James Wayne, Jr., A. Z. Morton, E. H. Bonsall, W. H. Jefferys, M.D., S. F. Houston, F. A. Lewis, Thomas McKean, Frank H. Moss, A. J. County, A. Dupont Parker, Major R. S. Montgomery. These men have not all accepted the appointment, but it is expected that there

(*Continued on Page 59*)

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TERM EXPIRING 1917.

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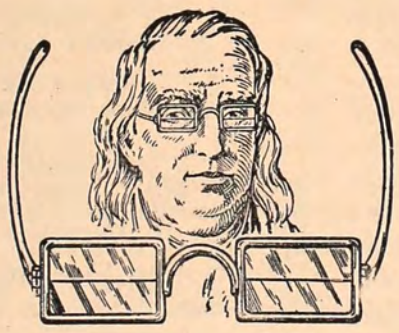

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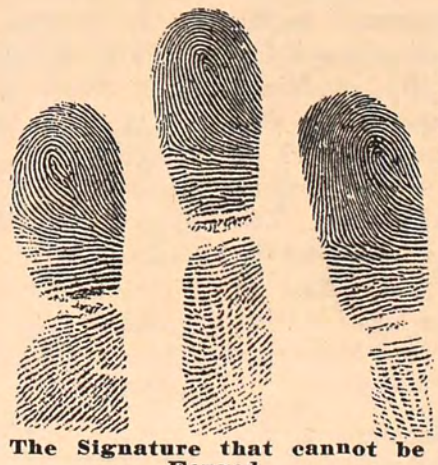

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will be no refusals. This commission is to aid in the work of the general commission appointed by the Presiding Bishop.

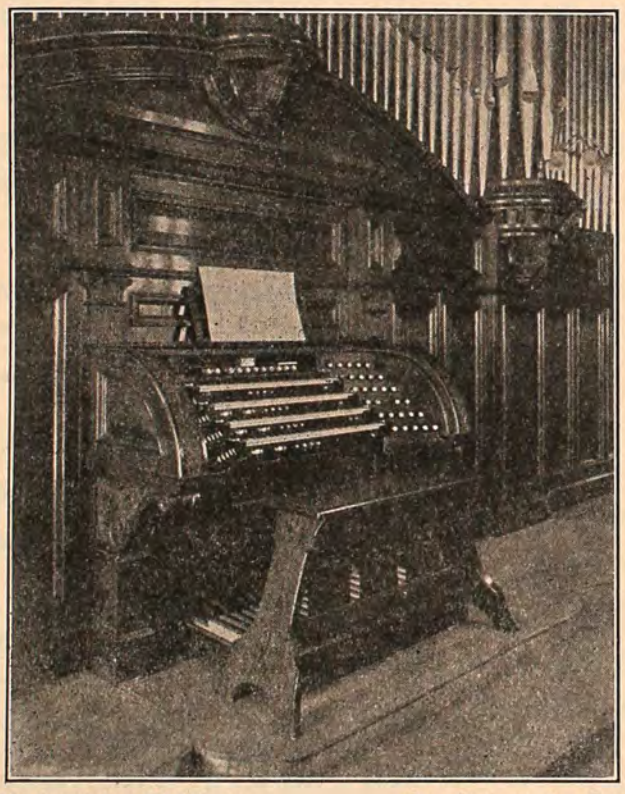
The Rev. J. J. D. Hall, superintendent of the Galilee Mission, kept the ninth anniversary of his coming to the mission on Sunday evening, September 16th. Invitations had been sent to superintendents of missions, Christian workers, and all friends of the mission, and hearty response was made. A report of the work for the past year shows that services have been conducted each evening and on Sundays. There were special services all night on New Year's Eve. All these services have been very largely attended. One result of the meetings has been the professed conversion of 1,650 men of the street. From this number ten men prepared to enter upon a course of study for the ministry. In the nine years of his work, Mr. Hall has persuaded thirty men from his converts to enter the ministry. Mr. Hall maintains office hours at the mission from 6 A. M. to 11.59 P. M., and announces that he is prepared to make appointments for other hours. For the men who come to the mission for aid, a clean bed, and bread and coffee is furnished for ten cents. Meals cost five and ten cents, and laundry five and ten cents.

Minister and people of St. Ambrose Mission, Kensington, are rejoicing in a recent forward step in parochial activity indicated by the successful installation of a large vested choir of forty boys and twenty men under the competent direction of Mr. D. Arthur Rombold. The new choir made its first public appearance on the evening of September 18th at a special service at which many visiting clergymen were present in the chancel. The Rev. Dr. Mockridge intoned the service, the Rev. S. B. Booth read the lessons, and a most instructive and impressive sermon on the significance of the occasion and what it could be made to mean in the spiritual life of the mission was preached by the Rev. Henry M. Medary, under whom, at the Church of the Advocate, the missionary at St. Ambrose's, the Rev. John G. Currier, served a most effective curacy.

The Rev. Duchette Clarke has accepted an invitation from the Bishop Coadjutor of Missouri to undertake the oversight of work among the colored people of St. Louis, and has entered upon his new duties. Mr. Clarke is an alumnus of the Philadelphia Divinity School of the Class of '16, receiving the highest honors at his graduation. In his removal from the Diocese we lose one of the most promising of the younger of our colored clergy.

The Rev. N. V. P. Levis, by reason of the pressure of other duties, has felt obliged to decline his appointment as chairman of the Topics Committee of the Clerical Brotherhood. The Rev. Mr. Vincent has again been chosen as chairman, the Rev. J. O. McIlhenny taking the place made vacant by Mr. Levis' resignation.

The summer activities of a downtown city parish are fittingly shown in the recently published report to his parishioners by the rector of the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce. The report deals for the most part with the "Summer Season's Work at the Fresh Air Farm." As to the character of the work and the good accomplished, Dr. Steele's words are well worth quoting: "The work this summer has been a success from every point of view. It is difficult to make results apparent in terms of figures, but a crude attempt would be something like this: The Farm was used in all for about three months. There were a dozen Saturday Outings for Children; that number of Saturday



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afternoon and Saturday night parties for the young people, and ten Sunday afternoon services in the Orchard. A Log Book was kept and attendance noted with such accuracy as could be. This shows that 3,442 individual round trips were made from the City to the Farm by all groups of persons together. The excursions of the Mothers' Meeting on Wednesday afternoons were notable features, there being as many as 50 at a time. The parties of children taken out on Saturdays, with the car fare provided, averaged 55. The average attendance of young people on Saturdays and Saturday evenings was 105; while, most satisfactory to all, were the Sunday afternoon outdoor services, at which the attendance averaged 109."

The Monday meetings at the Church House of the Clerical Brotherhood are now in full swing and give every evidence of increasing appreciation on the part of the clergy who attend. Bishop Rhinelander and Bishop Garland have each delivered most inspiring addresses and the Topics Committee are arranging a varied and stimulating program for the remainder of the season.

A Bazaar and Supper for the benefit of the Parish House Fund of St. Ambrose's Mission will be held under the auspices of "The Woman's Aid to the Convocation of North Philadelphia" in the parish house of the Church of the Advocate, Eighteenth and Diamond Streets, Thursday, November 15, 1917, from 2 to 10 P. M. Admission ticket, 10 cents. Supper (including admission), 50 cents.

A sale of useful and fancy articles under the direction of the Ladies' Italian League will be held at the Church House, Twelfth and Walnut Streets, Wednesday, November 7, 1917, from 2 until 10 P. M. Proceeds for the work among Italians in this Diocese.

WORK FOR LAY READERS

The Dean of the Divinity School can provide two good men for lay-reading work. Many of our students depend, in part, upon their earnings from such work to meet their expenses at the Divinity School. Such positions thus serve a double purpose—they often add greatly in the work of parishes and missions, and they aid in making possible the education of men for the ministry. Many of our students are engaged for special Sunday-school and Bible Class work.

For information, apply to the Dean, the Rev. George G. Bartlett, D.D., 5000 Woodland Avenue, Philadelphia. (Telephone: Woodland 734.)

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Bishop Lloyd, President of the Board of Missions, was the special preacher at the morning service at St. Philip's Church, Forty-second Street and Baltimore Avenue, Sunday, October 14th. The leadership of the new rector is making itself felt in every department of parish activity, conspicuously in the Sunday-school.

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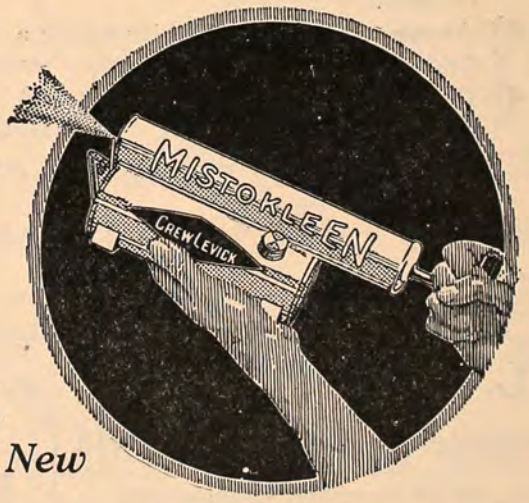

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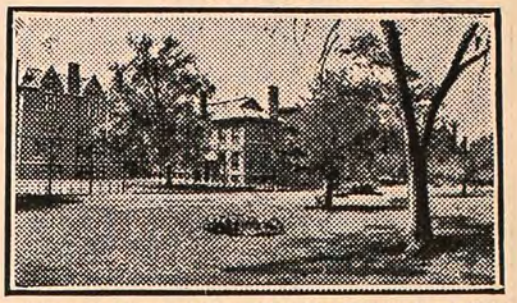

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